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THE BOOK OF COMMON PRAYER

BY

SAMUEL HART, D.D., LL.D.

DEAN OF BERKELEY DIVINITY SCHOOL, CUSTODIAN OF THE
STANDARD BOOK OF COMMON PRAYER

SECOND EDITION, REVISED



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EDITOR'S PREFACE

THE object of this series is to provide for the clergy and laity of the Church a statement, in convenient form, of its Doctrine, Discipline and Worship—as well as to meet the often expressed desire on the part of Examining Chaplains for textbooks which they could recommend to candidates for Holy Orders.

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ARTHUR R. GRAY.

PREFACE

THE primary purpose of this volume is to guide Candidates for Holy Orders in their study of the History and the Contents of the Book of Common Prayer as it has been set forth for use in the American Church. To this end, I have followed the method of familiar lectures, such as can be interrupted by question and answer; assuming throughout that the reader has an acquaintance with the Book, but that he wishes to be informed as to its origins, its principles, its purposes, and some of the details of its phraseology and use. I have endeavored, therefore, to answer the questions which such a reader might be minded to ask, and to suggest to him lines of inquiry for more thorough study. It will be evident that in such a method many matters will receive attention which are of comparatively little importance, and liturgical scholars will see that this book lacks balance and perspective; but I hope that the defect will be in part excused by some little addition to its interest and to its practical usefulness. Moreover, in such a hand-book it is frequently necessary to express an opinion; but it should not be thought that the present writer considers all his opinions of equal value, or indeed that

he would attach undue importance to any opinion of his own. It must be left to the reader to distinguish between opinions and statements of historical or theological facts.

There are few books as interesting or as valuable as the Book of Common Prayer. "The difficulties that people find with the Prayer Book," says the author of *Ecclesia Discens*, "are mainly due to their not using it as it was intended to be used, systematically and continuously. In one sense it is hard to master, because it contains a great deal that is worth learning. A practical acquaintance with the year of worship which it provides and with some of its occasional offices is a liberal education in the things necessary to salvation."

In the second edition the writer has been able to correct some errors, availing himself of the kindly criticisms of friends. The Index has been much enlarged.

S. H.

Berkeley Divinity School,
St. Luke's Day, 1912.

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THE
BOOK OF COMMON
PRAYER

THE BOOK OF COMMON PRAYER

I.

INTRODUCTORY

THE Prayer Book, or rather the Book described by its title as "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, . . . together with the Psalter or Psalms of David", really consists of five books, which had never been brought together within one cover until the time of the English Reformation; in fact, it is only in the English Church and those connected with it that the five books are to-day customarily printed and bound together. These constituent parts of our Prayer Book are called, in the anglicized form of their Latin names, the Breviary, the Processional, the Missal, the Manual, and the Psalter. The last named is really a book of the Bible, arranged for use on the successive days of the month, and bound up with the service-books—a provision made almost necessary by the fact that it is used in Church in an old translation which is rarely printed elsewhere. In regard

to each of the other parts of the volume a few words may be said.

✓ The Breviary, so called because it was originally a compendium or concise arrangement of devotional offices, contained the services for the several hours of each day of the week, modified for special days of the Church's year, with the Calendar and rules for their use; it also contained the Psalter, the several Psalms being distributed according to the places in which they were to be read. ✓ The present Roman Breviary is in four good-sized volumes, one for each season of the year. The parts corresponding to it in our Book are the general rubrics, with calendar and tables, and the Order for Daily Morning and Evening Prayer.

✓ The Processional was a book of Litanies, so called because Litanies were often sung in procession. Our Litany, with the special Prayers and Thanksgivings and the Penitential Office, corresponds to this.

3 The Missal contained the service used at the celebration of the Mass or Eucharist, including the Collects, Epistles, and Gospels, the psalms or verses sung in connection with them, the Prefaces, and certain variable prayers for different days. The Order for the Holy Communion, with the Collects, Epistles, and Gospels, as of old, corresponds to this.

✓ The Manual included all the services which we call Occasional, as they were used by the priests, including also that for Confirmation as being a paro-

chial service. To it corresponds the offices for Baptism and those which follow.

After the Psalter there is placed in our Book—though really it is another book bound up with the former—what was called a Pontifical: that is, a collection of offices used by Bishops. It includes with us the three Ordination services, with their Litany and Communion Office, the form for the Consecration of a Church, and that for the Institution of a Rector.

The Articles of Religion are, in accordance with long-established custom, bound with the Prayer Book; but they have their own title-page and are not a part of the Prayer Book at all.

It may be interesting to note that both the Breviary (as indeed its name denotes) and the Missal were made up of more than one earlier book. The Lessons, extracts from Homilies, and other readings for the daily offices were contained in the *Legenda*; the Antiphons and other sung parts in the *Antiphonal*; the complicated rules for reading the services in the *Ordinal* or *Directorium*, which latter, from the great number of large black letters on its pages, contrasting with the white of the paper, was called in Latin '*Pica*' ('magpie'), anglicized into '*Pie*'.¹ The Missal was also used in distinct parts: the *Sacramentary* contained what was said or sung by the celebrant, and his assistants had the *Epistle*—

¹ This gave name to '*pica*' type and perhaps to printers' '*pi*'.

book or Apostle and the Gospel-book for their parts of the service. There was also a Gradual-book for the choir, containing the gradual psalms sung between the Epistle and the Gospel, and a Troper with later additions to the musical part of the service. We are familiar in our Church with Litany-books and Altar Services; our Bishops have Ordinals with other services which they use; and in England separate Epistle-books and Gospel-books have been printed.

All the services contained in the ancient books mentioned as in use in the Western Church—and the Eastern Church has in principle the same offices—continued to be used in England throughout the reign of King Henry VIII, who died early in 1547. Before that time, the translation of the Bible known as the Great Bible and first published in 1539 (an edition of Coverdale's translation of 1535), had been placed in the churches. In 1543 it had been ordered that Lessons of Scripture should be read in English at Matins and Vespers, and announcement had been made that a reformation of the service-books was to follow; and in the next year, as will presently be noted, an English Litany had been set forth. But no other actual changes had been made, except that the name of the Pope and the name of St. Thomas à Becket had been erased from the books. But schemes for revision were in hand, which led to the publication of the first English Prayer Book in the next reign.

THE ENGLISH PRAYER BOOK¹

The Book of Common Prayer has been used by some twelve generations of men and women and children in England; it has been carried into all the colonies of English people everywhere; it was used on this continent as soon as English Churchmen set foot on it, and it has been constantly used in our land since the settlement of Jamestown in 1607, when the book itself was not sixty years old. To-day there are about two million copies of the book in the churches and homes of the United States; its words are on the lips of Christian people all over the world, and its thoughts are in their hearts, and we feel sure that it will be used and that its influence will extend as long as there shall be English-speaking Christians on the earth, and that we can hardly doubt will be until the Church shall come to the end of her earthly history and the Lord shall return from heaven.

We belong to a Church which teaches us to use a book now, in nearly every part, three hundred and sixty years old; a book which comes from a date hardly a century after the invention of printing and not much more than a century and a half after the

¹ The writer does not apologize for using, at the beginning of this and the following chapter, parts of *A Short History of the Book of Common Prayer*, which he wrote in 1899, at the request of the late Mr. George C. Thomas, for the use of the teachers and scholars of the Church of the Holy Apostles, Philadelphia, in commemoration of the 350th anniversary of the first English Prayer Book.

discovery of America; a book which is not older than the English Bible, to be sure, but is sixty years older than the translation which is now read in our churches; a book with which some people have found fault, of course, but which has gained a stronger and stronger hold on the affection and esteem of those who have really come to know it. It is worth our while to know such a book well, and to learn what we can about it.

There had been Christians in the country which is now called England, from an early date; and those Christians had held the same creeds, had had the same ministry, and had used practically the same forms for daily worship and ministering the Sacraments, as Christians in other parts of the world. There never was a Church without some kind of a Prayer Book. It would have its beginning in the teaching of Apostles or of men who stood very near to them; additions would be made to it by good men as they found out what was needed; and so it would grow to be a part of the religious life of the people. But there was no printing in those days, and very few people could read and write; so that for the most part the use of a service-book was a matter of hearing and of memory. Then again, the missionaries who brought Christianity to the British Isles — whether those of earlier days who found the Britons in possession, or those beginning with Augustine in 597 who converted the Anglo-Saxons by whom the Britons had been in part displaced — spoke Latin,

which was for a long time the only civilized language for Western Europe; and the services of the Church were kept in Latin, the people watching the priest to know what he was doing, rather than listening to what he said, except when he preached in the language which they used and understood. Thus it came about that there was no 'Common Prayer', no response in any service except by a few who were trained to repeat the necessary Latin words; and what was worst of all, the people could not understand the Word of God when the Lessons or any other part of the Bible was read in church. They were indeed taught in English—and this should be thankfully remembered—the Creed, the Lord's Prayer, and the Ten Commandments, with some of the Psalms and some of the Collects; and there were service-books in English, called 'Primers' or 'First Books', which became more common after the invention of printing, but very few were able to use these. Thus, as only priests and monks could understand the daily services, the common people were not expected to go to them; and the rules for finding the parts of the services became very complicated and hard to follow and the Lessons from the Bible became very short and disconnected. On Sundays and Holy-days the people went to church for the service of the Holy Communion, or the 'Mass' as it was then commonly called; and probably most of them could follow the service after they became used to it; but they did not join with the priest in its words, and they rarely received

the Sacrament. And still further, as there had crept into the Church errors of one kind and another, about which we read in the history of those times, the services came to be in some things different from what they had once been and what they ought to have been.

Among the changes in England at the time of the Reformation, one of the most important was the adoption of a Book of Common Prayer in the language of the people. The first service to be put into English was the Litany; this was set forth by Archbishop Cranmer under the authority of King Henry VIII in 1544. Within a few years Henry died and was succeeded by his son, the boy king Edward VI. In his reign, early in the year 1548, there was published "The Order of the Communion" in English, which was to be used on and after the Easter of that year. It did not displace any part of the Latin service of the Mass; but it provided that after the priest had consecrated the bread and wine and had received the Sacrament, he should say a service of preparation for the communicants and then should administer to them both of the consecrated elements, using in all an English form of words. This new service had in it what we now have in the Exhortation and Invitation ("Ye who do truly"), the Confession and Absolution, the Comfortable Words, and the Prayer of Humble Access ("We do not presume"), and the administration in both kinds with the former half of the sentences now

used, followed by a Benediction. This great and important act, giving to the people in their own tongue a service for the full reception of the Eucharist, prepared the way for an act still greater. The Archbishop and those who were associated with him continued their work, and soon had ready for the printers a complete Book of Common Prayer. It was duly authorized and first used on Whitsunday, which was the ninth day of June, in the year 1549.

This Prayer Book did not have in it, nor did it need to have, much that was new. Its compilers had the old service-books, and in particular that form of the Latin service-book known as the Use of Sarum (Salisbury), which had been most widely followed in England since about the year 1180; and in these books was much which had been used from the beginning: Collects which even then were a thousand years old, Epistles and Gospels which had been in use nearly as long, besides the Book of Psalms for worship and all the rest of the Bible for Lessons; and for the ministration of the Sacrament and other holy rites they wished, as indeed they felt it their duty, to follow the custom of the Church in her best and purest days, with adaptation to the needs of the time. And for their assistance they had before them, besides the Latin services with which they were familiar, the Greek Liturgies and the ancient Spanish services, the plans for reformation of the daily services proposed by the Spanish Cardinal

Quiñones³ and studied by Cranmer, and suggestions from the reforming Archbishop of Cologne, Hermann by name, and from other German sources.

In the use of this material the compilers were guided by three principles. First, they wished to put the services into English, so that all could understand them and read them (or at least commit their parts understandingly to memory), and thus use them; and this was largely, if not entirely, done by Archbishop Cranmer himself, who had wonderful skill as a translator from Latin and a writer of English. Secondly, they were determined to make the services simple, in order that they might be 'understood' and readily followed and learned, and also to make them instructive, especially by providing for large readings from God's Word. And thirdly, they felt it their duty to correct errors of doctrine and of practice which in course of time had found their way into the service-books and into the manner of using them. The result was, as has been said, the Prayer Book of 1549, often called the First Book of Edward VI, which with some changes, but very few of real importance, is still used in the English Church and in our own. The detailed history of the several offices, as well before the adoption of this first English Book as after it, will be best given later on, as each office comes under consideration; but a general statement as to the several revisions may be made here.

³ Commonly called 'Quignon' by English writers.

First, we must note that in the present English and American Books, Morning and Evening Prayer from the Lord's Prayer through the third Collect, the Litany, the Collects with the Epistles and Gospels, and the Occasional Offices (beginning with that for the Ministration of Baptism and perhaps making an exception of the Burial Office) have not been greatly changed from the services of 1549; while the Ordination services remain almost exactly as they were set forth in 1550. As to the Communion Office, it was modified in several important particulars in 1552, and in the English Church has been little changed since that date except in the Words of Administration; our Church has taken the Prayer of Consecration from the Scottish Liturgy.

The cause for the next revision, which followed within four years, was that there early grew up an influential party which held and taught that the Reformation had not gone far enough when the first Prayer Book was adopted, and insisted on the need of greater changes in things religious and devotional than had yet been made; while others were pushing for a return to some things which had been abandoned; and in those troublous times the leaders did not always feel sure that they had been working along the right lines. A revision was ordered, and changes were made, some of them in the direction of the Reformation on the Continent, but almost all in reality affecting rather the form than the doctrine of the earlier Book. It will be well to remember that in

this book the penitential introduction was prefixed to Morning and Evening Prayer, the Ten Commandments were placed at the beginning of the Communion Office, and this service and those which follow were put practically into their present form; the one notable exception being that at the administration of the Holy Communion the words provided were the second half of the present forms: "Take and eat this . . .", "Drink this in remembrance . . ."; what is now the former half having been prescribed in 1549 but omitted in 1552. This second book was to come into use on All Saints' Day in 1552; but there was delay at the printers, and it can hardly have been used at all; for Edward died in July, 1553, and his sister Mary who succeeded him held to the Roman obedience and put a stop to the work of reformation. For the five cruel years of her reign the use of the English Prayer Book was forbidden by law. The great Queen Elizabeth, Edward's and Mary's sister, came to the throne in 1558; and in the following year the Prayer Book was again published and came at once into general use. It was the edition of 1552, modified by bringing together at the administration of the Holy Communion the words provided in the first and the second Books of Edward VI, so as to give the forms now used, and with scarce any other changes; yet under the Queen's influence, though it was the Book of 1552, there seem to have been retained with it some of the usages and spirit of that of 1549.

The Puritan influence, strongly opposed to Episcopacy and the Prayer Book, was held in restraint during her long reign, and necessary opposition to it strengthened the convictions of English Churchmen. When her successor, James I, came to the throne in 1603, a conference of Churchmen and Puritans was held under the presidency of the king at Hampton Court; but the king threw the weight of his learning and his pedantry against the insurgent party, and the new edition of the Prayer Book in 1604 practically differed from the preceding only in the addition to the Catechism of the questions and answers as to the Sacraments. James died in 1625, and in the troublous times of his son, Charles I, the combined influence of Presbyterianism and Puritanism, aided by the King's unwise attempt to force a Prayer Book on Scotland in 1637 and by his other blunders, led to the apparent overthrow of the Church of England. Archbishop Laud was beheaded; in 1645 an ordinance of Parliament established Presbyterianism and abolished the Book of Common Prayer and forbade its use in public or private; in 1649 the king, who always kept faithful to the Church, was brought to the block; and the Presbyterian establishment remained in force till the end of the Commonwealth in 1660. After the accession, or rather restoration, of Charles II in 1661, a debate was held at the Savoy Palace in London between twelve divines of the Church of England and twelve of the opposing party, who brought almost innumerable objections against

the Prayer Book, verbal and rubrical and doctrinal. It led to the recognition that the system of the Church and that of the Puritans were irreconcilable, and that the logical place of the latter was not as dissenters but as separatists. A thorough review of the Prayer Book was undertaken, however, by the authorities of the Church; the book was carefully edited; in the Prayer for the Church in the Communion Office an explicit oblation and a commemoration of the departed were inserted; a large number of minor changes, nearly all editorial, were made; and the Standard Prayer Book of the Church of England for nearly 250 years has been the edition of 1662. No alteration has been made in the Book since that date, except the necessary changes of names in the prayers for the sovereign and the royal family and the provision (in 1871) of new tables of Lessons; some permission for shortening the daily services has been given by authority of Convocation and Parliament (1872), but the rubrics remain as before.

An attempt at revision was made in 1689 as part of the scheme of comprehension under William and Mary, but the report (not printed till 1855) was never presented to Convocation; there is a reference to it, but based on no accurate knowledge of its contents, in the Preface to our Prayer Book. In 1879 the Convocations of Canterbury and York proposed amendments to the rubrics in reply to 'Letters of Business' from the Crown; but no action was taken

on their recommendations. Quite recently 'Letters of Business' have been again issued for this purpose; and at this writing (1912) a report from an influential Committee is under discussion with a view to some such revision as was accomplished in our Church seventeen years ago.

In English works on the Prayer Book, and elsewhere, the reader will find frequent references to two rubrics which are not in our American Book, the 'Ornaments Rubric' and the 'Black Rubric'.

The Ornaments Rubric stands just before the beginning of Morning Prayer, and is now in these words: "And here it is to be noted, that such Ornaments of the Church and of the Ministers thereof at all times of their ministration, shall be retained and be in use, as were in this Church in England, by the authority of Parliament, in the second year of the reign of King Edward the Sixth." The word 'ornaments', as applied to a church, includes what we should call 'furnishings', such as altar-cloths and candlesticks; and as applied to ministers, it includes vestments.

The first Book of Edward VI contained directions as to the dress of the clergy, including a surplice at matins and evensong and "a white alb plain with a vestment [which seems to mean a chasuble] or cope." The second Book forbade the use of alb, vestment, and cope, but ordered for priests and deacons a surplice only. In Elizabeth's Book of 1559, the Ornaments Rubric, as far as the ornaments of the minister were concerned, took the present form; the reference to the ornaments of the church was inserted in 1662. This rubric has been and still is in England the occasion of great controversy, the question really being whether the Prayer Book requires the use of what are known as the 'eucharistic vestments'. The opinions of men learned in ecclesiastical and statute law have been diverse; there is a lack of agreement as to the meaning of the date; and some have held that the rubric was modified by other legal action taken in Elizabeth's reign. It is to be feared that

some opinions and some decisions of courts in the matter have been affected by prejudice; and to most of us it seems that over-great importance has been attached to the interpretations of the rubric. It can hardly be held to have any legal or canonical weight in this country; and a commentary on the American Book may be excused from expressing an opinion as to its application.

The Black Rubric stands after the rubrics at the end of the Communion Office, and is really a declaration in defence of the requirement that communicants shall receive the Sacrament kneeling. It is printed in italic, like the rubrics; but when the rubrics are printed in red ink, as they ought to be by reason of their name which expresses ancient custom, this remains in black; hence it is called the Black Rubric. It was first placed in the Book of 1552, and was again inserted in its present form in 1662. Although evidently not written by a careful theologian, it is of value as distinguishing between the right meaning of kneeling at the reception of the Sacrament and a possible perversion of it. Our Church has lost nothing, except a cause of endless controversy, by its omission.

It may be well to note that in the American Prayer Book proper there is no mention of ministerial vestments; and that in the Ordinal it is simply provided that persons to be ordained deacons or priests shall be "decently habited", and that a Bishop-elect when presented to the Presiding Bishop shall be "vested with his rochet" and before the 'Veni Creator' shall "put on the rest of the Episcopal habit." The only allusion to vestments in our Canons is the provision that a lay-reader "shall not wear the dress appropriate to clergymen ministering in the congregation" (Canon 22, § iii). In this lack of rubrical or canonical provision, we fall back upon the law of custom; and it is certainly a fair question how far the lawfulness of custom may be interpreted for us by the Ornaments Rubric of the English Church.

THE AMERICAN PRAYER BOOK

In this country, as soon as Englishmen began to make settlements, they brought with them the Prayer Book. The first use of the Book within the present limits of the United States appears to have been in 1579, when the chaplain of Sir Francis Drake read prayers at the time of a landing on the Pacific coast near the site of San Francisco; but the first permanent settlement at which it was used was Jamestown in Virginia, where services began with the beginning of the colony in 1607. The adherents of the Church of England in the several colonies held different relations to the civil authority, but they all acknowledged the somewhat shadowy authority of the Bishop of London as their Diocesan and used faithfully the Prayer Book of the English Church. In some places—the most notable instances being in Connecticut—copies of that book were the Church's first and most effective missionaries. As no Bishop came to visit the colonies, the services for Confirmation and Ordination could not be held; but the other services were constantly used, the only variation noted being that some clergymen omitted the exhortation to the sponsors of children baptized, that they should bring them to the Bishop to be confirmed.

After the Declaration of Independence, the united parishes of Christ Church and St. Peter's in Philadelphia were the first to direct the omission of the Prayers for the King and Royal Family of Great

Britain; in other places like action was soon taken; and presently Prayers for the United States and for Congress were read in many churches. But a considerable part of the clergy, especially in the northern colonies, were strong adherents of the Crown, and held that they were still bound by the oath of allegiance which they had taken at their ordination. Some of these, under pressure of circumstances, ceased to minister at all in public, or contented themselves with reading from the Bible, preaching, and saying the Lord's Prayer; some found safety within the British lines; and a few, in spite of threats and actual violence, continued to read the services in their churches without alteration or omission. But as soon as the war was practically over,⁴ Churchmen throughout the land began to consider the problems which confronted them, and in particular those which were involved in the necessary arrangements for public worship under the new condition of affairs and for securing the Episcopate.

Action was first taken in Connecticut, where on the 25th of March, 1783, Samuel Seabury was elected Bishop and sent to ask for consecration in England or Scotland. He was consecrated in Aberdeen in November, 1784; when he returned to his diocese in the following year he gave instructions to his clergy as to the necessary changes in the services,

⁴ The cessation of hostilities was proclaimed April 19, 1783, but the treaty of peace was not signed till September 3 of that year.

and a year later, in 1786, he set forth for his Diocese the Communion service as used by the Scottish Bishops who had consecrated him. Before this time, however, delegates from seven Southern States, as they were then called (for 'Southern' meant New York and all south of it, the division being at Byram River), had met in Philadelphia near the end of September, 1785; and it was one of the 'fundamental principles' enunciated in the call for this meeting that they should "adhere to the Liturgy" of the Church of England "so far as shall be consistent with the American Revolution and the Constitutions of the respective States." This Convention of 1785 drafted "an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America"; adopted a petition to the English Archbishops and Bishops that they would grant the Episcopate to the Church in this country; agreed to a few alterations in the Prayer Book due to the change in the form of government, and also appointed a committee to consider "such alterations in the Liturgy as it may be advisable to recommend for the consideration of the Church here represented." A large number of changes in all parts of the Prayer Book were reported; and the Convention agreed to "propose and recommend" them, leaving the question of their adoption to another Convention.

This revision (if it may be so called) was largely the work of the Rev. Dr. William Smith, formerly of

Pennsylvania and Provost of the University, but then of Maryland; and the publication of a book embodying the proposed changes was left to him with the Rev. William White (afterwards Bishop of Pennsylvania) and the Rev. Dr. Wharton of Delaware. The Book, known as the 'Proposed Book', was published on the first day of April, 1786.⁵ It was at once seen to have proposed too many and radical changes; no one seems to have thought it satisfactory; and it was used but in a few places and for a short time. The English Bishops wrote that they were grieved to observe some of the changes which had been made in the forms of worship, and particularly that the Nicene Creed and the Athanasian Creed had been omitted altogether, and that the clause "He descended into hell" had been omitted from the Apostles' Creed; and they more than intimated that they would take no steps to grant the Episcopate to the Church in the United States until these matters were corrected. Another Convention of delegates from the 'Southern' States met in October, 1786; it voted unanimously to restore the Nicene Creed, making it an alternative for the Apostles', barely adopted a motion to restore the clause as to the descent into hell, and negatived a proposal to replace the Athanasian Creed. The English Bishops were satisfied with this action, and on February 4, 1787, in the Chapel of Lambeth

⁵ It was reprinted in England with the label, "American Prayer Book", and is sometimes quoted as having an authority which it never possessed.

Palace, Dr. William White was consecrated Bishop of Pennsylvania, and Dr. Samuel Provoost Bishop of New York.

The next Convention — it was really the first General Convention — met at Philadelphia in the autumn of 1789; a complete union of the Church in all the States was effected on October 2nd; the Convention was organized in two Houses, and action was at once taken in regard to the Prayer Book. Bishops Seabury and White (Bishop Provoost being detained at home by sickness) began to propose amendments to the English Prayer Book; the House of Deputies, with Dr. William Smith presiding, appointed committees to propose new formularies, but all was done here also on the lines of the English Book; the "Proposed Book" was not mentioned, and had little influence on the result.

The work, though it was accomplished in two weeks, was not careless or hasty. The two Bishops and those of the deputies who specially had the matter in hand — such men as Dr. Smith and Dr. Parker of Massachusetts — had long had both the principles and the details of an American revision under consideration. Many minor changes were made in the use of words and phrases liable to be misunderstood or lacking in precision; a desire to avoid repetitions, to shorten some of the services, and to provide for special needs, accounts for other changes; and in some cases, few of them involving any principle, concession was made to objections

which were not very reasonable. It is not possible here to name any but the most important of the particulars in which this first American Book differed from the English.* The most serious omission was that of the Magnificat and the Nunc Dimittis, together with the latter part of the Benedictus; valuable additions were the prefixing of Habakkuk ii. 20, Malachi i. 11, and Psalm xix. 14, 15, to Morning and Evening Prayer, and the insertion (though discretionary) of our Lord's Summary of the Law after the Ten Commandments; there was also an advantage in the insertion of a service for Thanksgiving-day and of Family Prayers; and the Form for the Visitation of Prisoners, not in the English Book, was taken from the Irish Prayer Book of 1711.

But the most important of all things at this revision was the adoption, in the Order for the Holy Communion, of the Scottish form of the Prayer of Consecration, with a single modification, itself in the direction of primitive usage, proposed at this time by deputies from Maryland. The Churchmen in New England, and especially in Connecticut, had become familiar with it from Bishop Seabury's office, now in use for some three years; and when Bishop Seabury, following a promise made to his consecrators as well as his own convictions, proposed that it

* A full account of them will be found in the article on the American Prayer Book in Frere's Procter's *New History of the Book of Common Prayer*, pp. 243ff.; they will also be readily seen, of course, in a comparison of the two Books.

be substituted for the English form, he found that Bishop White did not oppose it. There was some objection to it, we are told, when it began to be read in the House of Deputies; but Dr. Smith, himself (by the way) a Scotchman, reproved those who found fault with something which they had not heard, and thereupon read the prayer with so impressive a tone and manner that it was accepted "without opposition and in silence". Thus there was provided for the Church in the United States a Prayer of Consecration for the Holy Communion which conformed to the usage of the primitive Church by containing an explicit Oblation and an explicit Invocation of the Holy Spirit after the recital of the Words of Institution; a gift of untold value and, it cannot be doubted, a bond of unity in this Church for all time.

The new Prayer Book went into use October 1, 1790. The Ordinal was set forth in 1792, the first service read from it being that of the Consecration of Bishop Claggett of Maryland, on whom hands were laid by Bishops White, Provoost, and Madison, of the direct English succession, with Bishop Seabury, who had been consecrated in Scotland. In 1799 the Form of Consecration of a Church, based on that drawn up by Bishop Andrewes of Winchester in 1620, and a Prayer to be used at the Meetings of Convention, were added to the Prayer Book; and in 1804 an office of Institution of Ministers, already adopted in Connecticut and New York, was also

added. The Articles of Religion were adopted in their American form in 1801.

The only change made in the Prayer Book or Offices, after their adoption as above stated, until the year 1886, with the exception of modifications in the Tables of Lessons in and after 1877 and the correction of a few manifest errors, was the change of 'north' to 'right' at the beginning of the Communion Office, which was made in 1835. The House of Bishops, however, on several occasions expressed their formal opinion upon matters as to which the rubrical directions were not sufficiently clear, or for which (as for the proper postures in certain parts of the Communion service) there were no rubrical directions.

In 1826, a proposal made by Bishop Hobart, of New York, for the authorization of shortened services, was approved by both Houses of the General Convention; but it found so little favor in the Church at large that it was quietly dropped at the next Convention. In 1853, the Rev. Dr. William A. Muhlenberg and others presented to the Bishops a memorial asking that provision be made for a relaxation of the obligation of the rubrics in certain cases. It led to much discussion, but to no immediate results, except a declaration from the Bishops that Morning Prayer, the Litany, and the Order for the Holy Communion were separate services; that on special occasions the clergy might use any parts of the Bible and the Prayer Book at their discretion,

and that the Bishops might set forth forms of service under peculiar circumstances. Other proposals for the modification of rubrical requirements were made in 1868 and later years; but the plans suggested or proposed were not adopted.

At the General Convention of 1880, a resolution introduced by the Rev. Dr. William R. Huntington,¹ then of Massachusetts, but later of New York, was adopted, providing for the appointment of a joint committee to consider and report whether, at the end of the first century of the work of the fully organized Church in the United States, there was occasion for "alterations in the Book of Common Prayer in the direction of liturgical enrichment and flexibility of use". This committee presented a report in 1883, together with the 'Book Annexed' showing the Prayer Book as it would appear if all the additions and alterations proposed by it should be adopted. A large number of these proposals, with some others introduced by individual members, were approved; and, as required by the Constitution, the Dioceses were notified of them that final action might be taken at the next Convention. In 1886, the Convention had before it the 'Book Annexed as Modified', showing the Prayer Book with all the changes which had been approved three years before. When the matter

¹ His death, while these pages were in writing on the 26th day of July, 1909, calls for a tribute of affectionate esteem from one whose privilege it was to work with him and to learn from him in liturgical matters.

came to a vote, eighty-four resolutions of addition or amendment were adopted, and some twenty-five substitutes for other proposals were sent to the next Convention; it was also agreed that a Book of Offices should be prepared, to contain forms for occasions for which no provision was made in the Prayer Book. In 1889, seventeen resolutions of amendment were finally adopted, and some fifty more received for preliminary approval; the plan of a Book of Offices was allowed to drop. And in 1892, forty-three additions or alterations were finally adopted, nearly all — as was indeed the case at the preceding Conventions—by a practically unanimous vote. Then a Standard Prayer Book, embodying all the changes made, with a careful revision of the text, was set forth. All editions printed since that time have been made to conform to the Standard; and, with the possible exception of the Authorized and Revised Versions of the English Bible, there is no book in the world more carefully printed than our Prayer Book; while the editing of its text, being more modern, is better than that of the Bible itself.

It remains to speak of the more important of the changes made in our Prayer Book by the action completed in 1886, 1889, and 1892.⁸ By far the larger part call for no notice here, having to do with corrections of the rubrics or the readjustment of some of the less frequently used services.

⁸ In the latter part of this Book, changes made at any time in the course of the last revision are generally attributed to 1892, the year of the publication of the Standard.

Provision was made for shortening Morning and Evening Prayer, for omitting the Commandments and the long Exhortation in the Communion Office, and for abbreviating some of the Occasional Offices, all under carefully stated conditions. A large number of invitatory sentences, not penitential, was prefixed to Morning and Evening Prayer; Magnificat and Nunc Dimittis, with the omitted verses of Benedictus, were restored; the full number of versicles was placed after the Creed at Evening Prayer, and a new Prayer for the Civil Authority was provided for the same service. In the Litany, a petition for more labourers was provided; the Penitential Office was inserted (three of its prayers had been in the former Book); and three occasional Prayers—for Unity, for Missions, and for Fruitful Seasons (Rogation prayers), and one occasional Thanksgiving, for a Child's Recovery from Sickness, were added. Collects, Epistles, and Gospels were provided for a first Communion on Christmas-day and on Easter-day and for the festival of the Transfiguration; the title of the Sunday next before Advent took the place of that of the Twenty-fifth Sunday after Trinity; and several needed rubrics were inserted. In the Communion Office, besides the permission to omit the Decalogue except once on each Sunday, and the Exhortation after it has been read on one Sunday in the month, it was required that the Nicene Creed be said on the five great festivals of the year; five new Offertory sentences were pro-

vided; the Sanctus and the Prayer of Consecration were printed in paragraphs; and the Warnings were placed after the Blessings and Collects. A form of presentation of candidates and a Lesson (the latter for discretionary use) were inserted in the Confirmation Office; some of the omitted clauses were restored to the exhortation in the Marriage Service; and three additional prayers were placed at the end of the Burial Office. Note should be made also of the provision of twenty selections of Psalms instead of ten, and of Proper Psalms for ten days to which they had not been assigned before.*

It is this Prayer Book, according to the use of the Church in the United States, received from the English Church, adapted to our needs in this Republic in 1790, again carefully revised with reference to possibilities of service for a new century in 1892, offered to all the people of the land by the Church whose special use it is, which forms the subject of the notes and comments in the following chapters.

*The days newly provided with Proper Psalms are the First Sunday in Advent, the Circumcision, the Epiphany, the Purification, the Annunciation, Easter-even, Trinity Sunday, the Transfiguration, Michaelmas, and All Saints' Day.

GENERAL BIBLIOGRAPHY

A few books are almost necessary for any study of the Prayer Book. Such are:—

Bishop Barry's Teacher's Prayer Book, in its American edition; and—

The English Prayer Book of the present reign.

And with these it is very desirable to have—

Bright and Medd's Latin version of the English Prayer Book and the American Communion Office, which gives the original of Collects, Canticles, etc., and the Epistles and Gospels and the Psalms from the Vulgate; also—

The First Prayer Book of Edward VI (1549), accessible in cheap form in Everyman's Library and in The Ancient and Modern Library of Theological Literature. There are also editions of the Prayer Book of 1549 with the Order of Communion of 1548 and the Ordinal of 1550 (wrongly given as 1549), one published by Rivingtons in 1869 and one edited by Dr. Morgan Dix and published in New York in 1881. (The Ancient and Modern Library has also the Second Book of Edward VI and the Elizabethan Book.)

The successive editions of the English Prayer Book, with the Scottish Book of 1637, have been reprinted in Pickering's sumptuous edition; they are given in parallel columns in Keeling's *Liturgiæ Britannicæ*, a very valuable book but not often offered for sale.

In the Parker Society's Publications is a volume containing the two Edwardine Books with the Order of Communion of 1548; they are also published in Cardwell's Two Books of Common Prayer. The Litany of 1544 can be found (of all queer places) at the end of the Parker Society's volume lettered "Private Prayers Queen Elizabeth."

McGarvey's *Liturgiæ Americanæ* (Philadelphia, 1895) gives in parallel columns the editions of the American Book with the non-English sources, and some useful notes.

Of the numerous works on the whole Prayer Book, historical and explanatory in character, the following may be specially mentioned:—

Wheatly (Charles), *Rational Illustration of the Book of Common Prayer*. An old book with much material from still older writers, but very interesting and with much out-of-the-way information.

Palmer (William), *Origines Liturgicæ*, or Antiquities of the English Ritual. Now out of date, but it gave an inspiration to all modern study of the Prayer Book.

Lathbury (Thomas), *A History of the Book of Common Prayer and other books of authority*.

Stephens (Archibald John), *The Book of Common Prayer*, with notes, legal and historical. 3 volumes.

Procter (Charles) and Frere (W. H.), *A New History of the Book of Common Prayer*, with a rationale of its offices. A well-known book of a former generation, rewritten (1901) in the light of recent scholarship, and the best general book on the subject. It contains (pp. 234-252) a pretty full history of the American Prayer Book by the writer of this volume, and throughout the commentary has notes on the differences between the English and the American Books.

Burbridge (Edward), *Liturgies and Offices of the Church*. Particularly good as to origins and the connection with Greek and Latin sources.

Campion (W. M.) and Beamont (W. J.), *The Prayer Book Interleaved*.

Daniel (Evan), *The Prayer Book, its History, Language, and Contents*.

Blunt (John Henry), *The Annotated Book of Common Prayer*. A book of wide learning, giving Latin originals and the Vulgate Psalter; but not recently revised. There is also a compendious edition, without the Latin, having a monograph on the American Prayer Book by the present writer.

Pullan (Leighton), *The History of the Book of Common Prayer* (in the Oxford Library of Practical Theology). Full, and with recent material; better arranged than Frere's Procter. It has a chapter on the Scottish, American, and Irish Books.

Maude (J. H.), *A History of the Book of Common Prayer* (in the Oxford Church Text Books). A good small Manual, but with some misprints.

Procter (F.) and Maclear (G. F.), *An Elementary Introduction to the Book of Common Prayer*.

S. P. C. K. *Prayer Book Commentary for Teachers and Students*, by various authors. A great deal of valuable material in small space. It has a Concordance to the Prayer Book and a Concordance to the Psalter.

Luckock (H. M.), *Studies in the History of the Book of Common Prayer*.

Dearmer (Percy), *The Parson's Handbook*. It contains "Practical Directions as to the Services according to the English Use" as interpreted by the author.

Parker (James), *An Introduction to the History of the Successive Revisions of the Book of Common Prayer*.

Parker (James), *The First Prayer Book of Edward VI compared with the successive Revisions; also, A Concordance to the Rubricks*.

Butler (Clement M.), *History of the Book of Common Prayer*.

Garrison (J. F.), *The American Prayer Book*. Bohlen Lectures, 1887.

Temple (Edward L.), *The Church in the Prayer Book*. An American book; instructive and devotional.

Huntington (William R.), *Short History of the Prayer Book*.

Coxe (Bishop A. C.), *Thoughts on the Services*. New edition, edited by Bishop Whitehead.

The "Proposed Book" of 1785, with the omission of the Visitation of the Sick and the Articles, was reprinted for the Reformed Episcopal Church in 1873.

The history of the English Prayer Book is treated in the volumes named above, and at least incidentally in all histories of the English Church. Those the titles of which follow next have specially to do with principles and origins:—

Freeman (Philip), *The Principles of Divine Service*. Very learned and valuable; deals specially with the English Daily Offices and Communion Service.

Duchesne (Mgr. L.), *Christian Worship: Its Origin and Evolution*; a Study of the Latin Liturgy up to the time of Charlemagne. Of great and wide learning; absolutely necessary for the careful student. (Translated, S. P. C. K.)

Pullan (Leighton). *The Christian Tradition: Chapter V, on the Genius of Western Liturgies*.

Here may be noted also, Daniel (H. A.), *Codex Liturgicus Ecclesiae Universæ*. Vol. I, Roman; Vol. II, Lutheran; Vol. III, Reformed and Anglican; Vol. IV, Oriental.

Warren (F. E.) *Liturgy of the Ante-Nicene Church*. Of wide scope and very instructive.

Warren (F. E.), *Liturgy and Ritual of the Celtic Church*.

The following bear specially on the direct sources of the English Book:—

The Roman Breviary, Missal, etc.

The Sarum Breviary, Missal, etc.; also other English uses.

The Marquess of Bute's translation of the Breviary into English is of great use.

Mozarabic Service-books.

The Quignonian Breviary (Cambridge, 1888; Henry Bradshaw Society, 1908, 1911). The second volume of the later publication (the Second Recension) contains a life of Cardinal Quignon.

Maskell (William), *Monumenta Ritualia Ecclesiae Anglicanae*. Valuable and interesting. It contains, among other things, an Ancient Primer in English.

Maskell (William), *The Ancient Liturgy of the Church of England*, according to the Uses of Sarum, Bangor, York, and Hereford, and the modern Roman Liturgy, arranged in parallel columns. Contains also the Liturgy of St. Clement in Greek.

Gasquet (F. A.), and Bishop (E.), *Edward VI and the Book of Common Prayer* (1890). Gives Cranmer's schemes for reforming the services before 1549, and many other details not before published.

Cardwell (Edward), History of Conferences and other Proceedings connected with the Revision of the Book of Common Prayer, 1558-1690.

The Order of Communion of 1548 has been reproduced by photography for the Henry Bradshaw Society (1907). This Society has also published the excessively rare Clerk's Book of 1549, with notes.

The black-letter Prayer-Book of 1636, with manuscript changes made in it for the Book of 1662, has been reproduced by photography; as has also the manuscript book appended to the Act of Parliament of 1661, which is the present English Standard.

The Book of Common Prayer interleaved with the proposed Revised Liturgy of 1689 (1855).

The Convocation Prayer Book, being the Book of Common Prayer with altered rubrics as recommended by the Convocations of Canterbury and York in 1879.

Dowden (Bishop John), The Workmanship of the Prayer Book; also, Further Studies in the Prayer Book. Very interesting and helpful.

The services contained in Peter Hall's *Reliquiæ Liturgicæ* and *Fragmenta Liturgica* deserves to be examined by careful students of liturgical history; his reprints are not always exact.

For the history of the American Prayer Book, the Journals of General Convention should be consulted; also, Bishop William White's Memoirs of the Episcopal Church, which is an original authority of great value; Chapter VI in the second volume of Bishop W. S. Perry's History of the American Episcopal Church, on the Prayer Book as 'Proposed' and finally Prescribed, with parts of later chapters; and notices in other histories. See also the notes to the present writer's facsimile edition of Bishop Seabury's Communion Office.

The Reports of the Committee on Liturgical Revision (1883-1892) will be found in the Journals of General Convention; the Book Annexed and the Book Annexed as Modified show the changes proposed; and a number of pamphlets published

at the time show the progress of the work and the arguments for and against its continuance. The report of the committee appointed to prepare a Standard Book, containing much historical matter, is printed as an appendix to the Journal of the General Convention of 1892.

The occurrence of the 350th anniversary of the first English Prayer Book in 1899 gave occasion for the publication of several historical sketches of the book.

For the origins of the American Communion Office, see below, Bibliography of the Communion Service.

A Concordance to the English Prayer Book, by the Rev. J. Green, was published at London in 1851; and a Concordance to the American Prayer Book, by the Rev. J. Courtney Jones, was published at Philadelphia in 1898.

II.

THE PRELIMINARY PAGES OF THE PRAYER BOOK

TITLE, RATIFICATION, PREFACE

THE Title-page, as has indeed been already noted, declares what the Book contains, and names by its formal title the Church which has set it forth. Strictly speaking, a 'rite' is a service, and a 'ceremony' is an observance in a service; in the 'rite' of the burial of the dead the casting of the earth is a 'ceremony'; but it may be questioned whether the words here were not meant to be synonymous. The Table of Contents enumerates twenty-nine items, the order of which ought to be familiar to all who use the Book; it ends with the Psalter. Then follow in *italic* the titles of the three items of our 'Pontifical' and, separated from them, the title of the Articles.

The Ratification gives the sanction of authority to the Book for the members of the Church which set it forth. It might have been thought that the thorough revision of the Prayer Book in late years, including the insertion of not a few things which were new, would have called for a new ratification; but such was not the opinion of the legal authorities. There is, therefore, nothing in the Book to show that it is not exactly as it was established and ordered to be put into use in the year 1790; and in future years, if

not at present, there will be need of something like 'higher criticism' to determine the dates of the several parts of a volume which bears but one date.

The Preface, presumably from the pen of Dr. William Smith, is a well-worded statement of the principles on which our forefathers in the Faith undertook and carried out this important part of the task which the circumstances of the "critical time of the Republic" and the Church in the Republic laid upon them. It should be carefully read.

CONCERNING THE SERVICE OF THE CHURCH

The two pages following the Preface contain certain general directions, after the manner of rubrics,¹ as to the Service of the Church and the use of the Psalms and of the Lessons of Scripture; the tables of Proper Psalms and of Selections of Psalms, included in these pages, are repeated at the beginning of the Psalter.

While the normal Prayer Book service for any Sunday includes the Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion; and while for

¹ The word 'rubric', originally meaning in both Latin and English red earth or ochre, came to be applied to the parts of a book which were written or printed in red, and in particular to the headings or titles of laws; thence it passed to the directions in liturgical books for the conduct of the services and the use of the several parts, which were customarily written, and later printed, in red. In ordinary Prayer Books, instead of being in red ink, rubrics are now printed in italic type.

all days other than Sundays, Morning Prayer is provided, with the Litany on Wednesdays and Fridays, and Evening Prayer for every day in the year; and while, moreover, there is special provision for the administration of the Holy Communion on any day,² yet our Church states here that the three morning services "are distinct, and may be used either separately or together"; and by the proviso, "that no one of these services be habitually disused", she certainly implies that it is lawful to use on any morning one or two only of the services named. And while the normal order of the services is certainly, first Morning Prayer, then Litany, and then Holy Communion, there is no requirement that this order shall be followed; indeed, the second clause under the head "Concerning the Service of the Church" gives permission for the use of the Litany after Evening Prayer. It belongs to practical Pastoral Theology rather than to Liturgics to decide in each case what is the best order of services for a congregation and what are the hours at which they may most profitably be held; and it belongs also to the clergyman of the parish or congregation to decide, subject to the counsel of his Bishop, as to the interpretation, for himself and his people, which he will give to the proviso just quoted. It may be well to note that nothing in the paragraph under considera-

² See the first rubric after the heading of Collects, Epistles, and Gospels.

tion allows any omission in any service other than is permitted by the rubrics of that service.

The proviso in this paragraph certainly cannot override the requirement in the first rubric after the Collects at the end of the Communion Office, which provides that upon every Sunday and other Holy-day there "shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing"; that is to say, assuming that there is a clergyman to officiate, the former part of the Communion Service, with the Epistle and Gospel, must be said at some time on each Sunday and Holy-day.

Although permission is given for reading the Litany after the Collects of Evening Prayer, it must be remembered, as just noted, that this is not its normal place. Yet sometimes advantage may well be taken of the opportunity to say the Litany at Evening Prayer, as when in a small congregation the only week-day service in Lent is after noon, or when it is desirable for some other reason to have a separate Litany service as an act of supplication, with or without a sermon.

The third clause provides for what were once called 'Third Services', for special congregations or for special occasions, and its wording, with a fourfold restriction, should be carefully noted. "Subject to the direction of the Ordinary" does not mean that the Ordinary need be asked for approval in every case, but that the minister is not to arrange a service if the Ordinary has given other directions for it.

The Ordinary (*judex ordinarius*, judge by reason of his order or position) is the Bishop, or if there is no Bishop the person who exercises the "ecclesiastical authority", that is, generally under our canons, the President of the Standing Committee of the Diocese. The fourth clause requires that, on any special Fast or Thanksgiving day or other special occasion, if the Bishop sets forth a form of service, that form is to be followed. If the Bishop does not set forth a form of service, the minister (see below) may select Lessons at his discretion.

THE PSALTER

The instructions as to the reading of the Psalms are simple, and carry out the rule adopted in the first English Prayer Book, of a monthly instead of a weekly recitation of the Psalter. The direction in our Prayer Book before the last revision, that in February the Psalter "shall be read only to the twenty-eighth or twenty-ninth day of the month", is doubtless still binding by the rule of common sense. It is convenient, when there is daily service, in months with thirty-one days, to read selections at Evening Prayer on the thirtieth and at Morning Prayer on the thirty-first day, and then to end the month with the Psalms which lead to the great doxology of Psalm cl.

The Proper Psalms are never to be displaced by Selections. Until the last revision our Book followed the English in assigning Proper Psalms to none but

the four great feasts and the two great fasts of the year; the English Book had none assigned to Ash-Wednesday and Good Friday until 1662, and had and still has no provision for displacing inappropriate Psalms by others chosen from varied Selections. The ten Selections of our Book of 1790 and the twenty Selections of 1892, with the Proper Psalms on sixteen days, have greatly added to the richness and appropriateness of our services, as also to their adaptability to places, times, and men's manners. Sometimes at Evening Prayer the Psalm for the fifteenth day of the month is too long, or one of those for the thirteenth or the twenty-second day cannot be read to edification; or at Morning Prayer we may find the Psalm for the thirteenth day coming into a penitential service, or the Psalms for the tenth day falling on (say) the first Sunday after Easter. The thoughtful clergyman will look carefully at the Psalms as well as at the Lessons which he is to read, and will secure on all special days as great a unity in the service as he can; while yet he will not forget that the Psalter is in its entirety a great mirror of human life, and that there is a vast power of instruction and of worship in its regular and unbroken use.

It may be convenient to note the times or occasions for which the several Selections of Psalms are specially appropriate:—

The First,	for Saints' Days;
the Second,	made up from the ancient Compline Psalms, for a night service;

the Third,	for Saints' Days, or for Ascension-tide;
the Fourth,	for Thanksgiving-day or Harvest festivals;
the Fifth,	for the Holy Communion;
the Sixth,	for a penitential service;
the Seventh,	consisting of one Psalm of distinctively Old Testament mould, may do for some memorial occasions;
the Eighth	serves for a solemn service of penitence;
the Ninth,	for Christmas or Epiphany-tide;
the Tenth and Eleventh	are generally suitable to replace an unsuitable Psalm;
the Twelfth.	is well adapted to a Parochial or Church anniversary;
the Thirteenth	is suitable for a missionary service;
the Fourteenth,	for an ordinary service in Lent;
the Fifteenth,	for a service of thanksgiving;
the Sixteenth,	for Palm-Sunday or Easter-tide;
the Seventeenth, Eighteenth, and Nineteenth,	while differing in tone, may all be classed as general; while
the Twentieth	is a special doxology.

NOTE.—As has been said, and as will be specially noted when we come to the study of the Daily Offices, the theory of the Breviary was and is that the Psalter is to be read through once in each week and that (with a few exceptions) each Psalm is to be read but once. But the substitution of offices for the dead or offices in honor of the Virgin Mary for the regular services, and the introduction of numerous Saints' days having special Psalms assigned to them, practically overthrew the original

scheme; the Breviary to-day provides for the constant use of Proper Psalms and Selections of Psalms, as we should call them; and projects of reform have been made in modern times "by which the recitation of the whole Psalter would be rendered possible at least several times in the course of the year"—and this, when the theory is that it is to be recited fifty-two times in a year.

LESSONS ON SCRIPTURE

In the historical sketch of the Daily Services, prefixed to the notes on Morning and Evening Prayer, it will be noted that one of the most important of the changes made in those services when the Prayer Book was set forth in English was the provision for large readings of Holy Scripture in two Lessons³ each day from the Old Testament and two from the New, and the exclusion of all Lessons from the writings of the Fathers or from legendary histories. That rule has been preserved in the English and the American Prayer Books, to the great edification of those who use them. As first appointed in 1549, the Lessons consisted almost invariably of whole chapters, and nearly everything in the Old Testament and the Apocrypha (except Chronicles) was read once a year. The Gospels and Acts were read through three times a year for the Second Morning Lessons, and the Epistles twice a year for the Second Evening Lessons; the book of Revelation was not read at all in course. This order was broken

³ This is 'lections', 'readings'.

by the provision of special Lessons for certain of the Holy-days which had a place in the Calendar; but, except for some changes in these special Lessons, the tables of 1549 remained unchanged in England until 1871.

In the first Prayer Book there were very few Proper Lessons; in fact, the continuous reading of Scripture was unbroken on Sundays except on Easter-day, Whitsunday, and Trinity-Sunday; and no one of these days had all four of its Lessons assigned, so that very incongruous chapters must have been often read. In 1559, proper First Lessons were assigned to each Sunday in the year, Isaiah beginning to be read at Advent and Genesis at Septuagesima; the historical books served till about the middle of the Trinity season, and chapters from the Prophets and from Proverbs were assigned to the rest, while there were no proper Second Lessons on Sundays except on the three first mentioned; and these tables also remained unchanged until 1871. In this year the English tables were recast; tables of Daily Lessons, the general plan of which is followed by our own present tables, were adopted; while a choice of two First Lessons was given for each Sunday evening, and proper Second Lessons were assigned to Septuagesima, the Sunday next before Easter, and the First Sunday after Easter. Thus on all Sundays in the year except six, the Second Lessons in the English Church are still those for the day of the month — a provision which has something indeed in its favor,

but which would not commend itself to many who are in the habit of using our Book.

The Tables of Lessons in our Book of 1790 were taken from the Proposed Book of 1785, and seem to have been the work of Dr. William Smith, in consultation with Bishop White. They gave us for eighty years a far more satisfactory and instructive course of Sunday and week-day Scripture reading than the Church of England had. In the Old Testament Lessons many chapters were divided, and many less edifying passages were omitted; and the exclusion of the Apocrypha made room for all which it was thought best to read from the canonical books. In the Second Lessons, the division of chapters in the Gospels and the Acts — none was divided in the Epistles — called for a full reading of all the New Testament twice a year, except that the Revelation was not read at all. All Holy-days were given proper First Lessons, and chapters from the Apocrypha served for a large part of those; and some Holy-days had proper Second Lessons. And all Sundays had four Proper Lessons, the scheme of this arrangement being practically the same as that in our present tables, with Isaiah beginning at Advent and Genesis at Trinity-Sunday; only the First Lessons for the last Sundays after Trinity were taken from the Proverbs. After the adoption in England of the tables of 1871, permission was given by the General Convention for their use in our Church; but they were not found in accordance with

the principles of selection to which our clergy and people were accustomed.

Our present Tables of Lessons date from 1883, and (as far as they were new) they were largely the work, it is believed, of Bishop Lay of Easton. Few changes were made in the Sunday Lessons, but those for Holy-days were nearly all selected anew, and the Calendar Lessons were entirely rearranged, the lines being those suggested by the English tables of a few years earlier, but the details being quite different. There were larger omissions from the Old Testament than before, by which room was made for Lessons from the Apocrypha on nineteen days in November; in the former half of the year the Gospels were appointed for Second Lessons at Morning and the Acts and Epistles at Evening, while in the latter half of the year this arrangement was reversed; and place was kept on the thirteen last free days of the year for the whole of the book of Revelation.⁴ A Commission of the General Convention has now (1912) in hand a new revision of the Tables of Lessons.

The general rubrics as to the use of the Lessons, found on page viii of the Prayer Book, should be carefully noted. The phrase 'Movable Holy-days' occurs here for the first time; it means those which do not fall always on the same day of the month, and therefore 'move' in the civil or Roman calendar; and

⁴The English tables strangely omit three chapters of this book.

it includes all Sundays and all Holy-days, such as Ash-Wednesday, Good Friday, and Ascension-day, which depend directly upon Easter and move with it. It hardly needs to be noted that in the fourth paragraph "the Lesson from the Gospels appointed for that day of the Month" does not mean the Gospel appointed for the Communion Service for that day. The provision in the fifth paragraph, applicable to any week-day which is not a Holy-day, gives to the minister the opportunity of selecting the most edifying lessons, when there are but one or two week-day services between Sundays; yet he needs to remember that a variation from the appointed order may disturb those who are in the habit of reading all the Lessons at home, and also that sometimes strange or unfamiliar passages of Scripture have a message peculiarly their own.

It may be noted here that the Table of Proper Lessons for the Forty Days of Lent and for the Rogation and Ember-days (page xi of the Prayer Book) is not obligatory; these Lessons "may be used in place of those appointed in the Calendar", but it is not required that they be so used. And the writer trusts that he may be pardoned for expressing his opinion that they are not very satisfactory, at least as far as those specially provided for Lent are concerned.⁵ And on the Ember-days in

⁵ The Lessons for Ash-Wednesday and Holy Week are the same as those in the required tables.

December it seems ill-advised to break in on the reading of Isaiah and Revelation for any other passages, even if technically more appropriate. But criticism here, as elsewhere, may well be held in suspense for the present.

The question as to the Lessons to be read when a Sunday and a Holy-day concur will be considered under the head of Collects, Epistles, and Gospels.

HYMNS AND ANTHEMS

The note as to 'Hymns and Anthems' declares in what places Hymns and Anthems may be sung; namely, "before and after any Office in this Book, and also before and after Sermons." It does not require that a Hymn or Anthem shall always be sung wherever it is lawful to sing it; and the judgment of the best 'ritualists' (that is to say, students of ritual and of liturgical use) seems to be calling for less singing of Hymns, at least before and after ordinary services, than has been the custom of late. The use of other Hymns than those in the authorized Hymnal and other Anthems than those in the words of Holy Scripture or of the Book of Common Prayer, is not explicitly forbidden here; but, in the judgment of the writer, there is a moral obligation not to use others, unless indeed it can be shown that some uses of them (as, for instance, at the receiving of alms) are extra-rubrical. As to this, a note will be made when the rubric in the Communion Office is reached.

THE CALENDAR, WITH TABLES OF LESSONS

The Table of Lessons for the several months (on pages xii-xxiii inclusive) is in reality, as the Table of Contents shows, "The Calendar, with Tables of Lessons." The Calendar occupies three columns — in March and April, four columns. In one of those columns are the numbers of the days of the month; in second, the Sunday Letters; in a third, the names of the immovable Holy-days; and in the prefixed column for March and April are the Golden Numbers.

The Dominical or Sunday Letters are the first seven letters of the alphabet ('A' being printed as a capital, to catch the eye more readily), placed in succession against the numbers which indicate the day of the month and repeated throughout the Calendar. If the year begins with Sunday, then every day in the year against which the letter 'A' stands is Sunday; if January 4th is the first Sunday, then 'd' is the Sunday Letter of the year and every day marked 'd' is Sunday. Conversely, if we know the Sunday Letter of a year, we can easily determine the day of the week on which any date in the civil year falls; as for instance, if we know that the Sunday Letter of the year 1890 was 'g', we see that the 4th day of July in that year was a Wednesday, inasmuch as the letter of that day is 'c', and 'c' follows three letters after 'g'. But a leap year has two Sunday Letters, the 29th day of February moving all the later days of the year one step back in the week;

thus, if 'd' is the Sunday Letter with which the year begins, February 29th will be Sunday, and the next Sunday will be March 7th, which has the letter 'c', so that this will be the Sunday Letter for the rest of the year.

The letters marking the first days of the several months in succession ('A' for January, 'd' for February and March, 'g' for April, etc.) may be remembered as the initial letters of the words of the jingle:—

"At Dover Dwells George Brown, Esquire,
Good Christopher Fipps, And David Fryer."

If we know that the Sunday Letter of a year was 'e', we can tell from this that June in that year began on Sunday; February, March and November, on Saturday; September and December, on Monday, etc. This Sunday Letter is commonly used in almanacs to mark the Sundays.

The Calendar in our Prayer Book contains only those immovable Holy-days for which services with Lessons, and Collect, Epistle and Gospel, are provided. That in the English Book contains a large number of other names, and formerly had some astronomical and legal notes, such as, 'Sol in Gemini', 'Dog Days', 'Term ends'. Some of the days still marked are more or less familiar to us, as St. Valentine on February 14, St. David (the Welshman) on March 1, St. George on April 23 (Shakespeare's birthday), St. Swithun on July 15, St. Etheldreda on October 17; some are the days of great doctors

of the Church Universal, as St. Gregory the Great, St. Jerome, St. Augustine; some commemorate men whom we should call distinctively British saints, as St. Alban, St. Boniface, St. Edward the Confessor; some are days for one reason or another especially held in honor or serving to fix dates, as Lammas on August 1, Holy-Cross Day on September 14, O Sapientia (the first pre-Christmas antiphon) on December 16; one, 'Evurtius, Bp.', on September 7 (the name being a misprint for 'Enurchus'), inserted in 1604, was evidently intended to make Queen Elizabeth's birthday a holiday; while for some insertions and some exclusions or omissions, as of St. Patrick's Day, no reason can now be assigned. Imperfect as this part of the English Calendar is, it certainly serves to keep in mind some thought of the continuity of the Church and the Communion of Saints. These days thus noted are called 'Black-letter Days', as having their names printed in black when the days of observance (for which special services are provided) are printed in red as the rubrics are; when black ink is used for all, a difference in type marks the two classes. The names of festivals in our Calendar are the same as the red-letter days of the English Calendar, with the addition of the Transfiguration on August 6, which we inserted and provided with a service at our revision of 1892.

The numbers in the prefixed column in the Calendar for March and April are the Golden Numbers, and mark the days of the full moon within the period

by which Easter is determined; in a complete astronomical calendar of this kind they would be inserted throughout the year. They extend from 1 to 19, because after nineteen years the full moons fall on the same day of the month;⁶ the numbers will be found set against the years in order in the table on page xxvi of the Prayer Book. Now the Golden Number of the year 1900 is 1, and the full moon within the Paschal period of that year fell on April 14; the number 1 therefore is set in the Calendar against April 14, and on that day there will be a full moon in all years removed from 1900 by any multiple of nineteen years, as 1919, 1938, 1957, 1976, 1995, etc. The full moons of any year are eleven days behind those of the preceding year; therefore 1901, which has 2 for its Golden Number, had a full moon on April 3, and therefore 2 stands against April 3 in the Calendar; it shows that the full moon of 1920, 1939, etc., will be on that day. Again 1902, the Golden Number of which was 3, had a full moon eleven days further back, on March 23; the number 3 stands then against that day, and gives the full moon for 1921, 1940, etc. To go back eleven days more for 1903, to March 12, would carry us out of the Paschal period; we therefore pass into the next lunar month and find a full moon thirty days later, or on April 11,

⁶ There is a slight error in this statement, if a long period of time is involved; but the error will not amount to more than one day in the three centuries 1900-2199.

and set against that day the number 4. Thus we proceed till the number 19 stands against March 27, and gives us the full moon for the years 1918, 1937, 1956, etc. Now knowing the Golden Number of a year, which is a very easy thing to remember in this century, if we also know the Sunday Letter we can readily discover the date of Easter; for Easter-day is the Sunday next after the full moon which falls upon or next after the twenty-first day of March, which is the vernal equinox. The date, therefore, against the Sunday Letter next after the Golden Number of a year is Easter for that year.¹

The rule for the date of Easter and the rule for determining it by the use of Golden Number and Sunday Letter are carefully stated on pages xxiv

¹If the reader happens to have before him a Prayer Book printed before 1900, he will find all the Golden Numbers but two removed by one day from those given above and in more recent Prayer Books. The reason is that the error in the cycle of nineteen years, partly relieved by the extra day in leap-year, had accumulated so that this change was necessary in the year 1900; it had been provided for, as later changes are provided for, by a rule, the full explanation for which must be sought in such essays as Professor DeMorgan's in *The Interleaved Prayer Book*, or articles in the (Roman) Catholic Encyclopædia. The average period from full moon to full moon, or new moon to new moon, is a little less than $29\frac{1}{2}$ days: lunar calendar months are therefore considered as having alternately twenty-nine and thirty days, and a lunar year of twelve months is assigned has 354 days, eleven less than an ordinary solar year, as noted in the text. For the rules as to intercalary months, the larger treatises must be consulted.

and xxv of the Prayer Book under the heading which is next to be considered.

TABLES AND RULES

First stand rules for determining the date of the Movable Feasts and Holy-days, that is to say (as above noted), those which change their place from year to year in the civil or Roman calendar. The rule for the date of Easter, already quoted, is that which has prevailed in the Church from the time of the Council of Nicæa or Nice in the year 325. From the very first, Christians had observed the Lord's Day or Sunday as "an Easter-day in every week"; and there can be no doubt that the annual commemoration of the Resurrection at the Passion-tide was also very early observed. But while most Christians kept the annual Easter on the first day of the week, there were others who held that the commemoration should be on the fourteenth day of the lunar or Jewish month, on whatever day of the week it fell. Against these latter, called Quartodecimans, or Fourteenth-day men, from their practice, the Council decided that the Christian Paschal or Easter should always be kept on a Sunday; and as Alexandria was the centre of astronomical learning, it was agreed that the Bishop of that city, the only Bishop who at that time had the title of Pope, should by 'Festal Letters' notify the Christian world, year by year, of the date at which the great festival should be observed.

It was soon found desirable to arrange the dates for a series of years according to a table or cycle; and the cycle of nineteen years, which we still use with its nineteen Golden Numbers, came into general use. Owing to the fact that no number of years possesses an exact number of lunations, and to the further fact that the motions of the moon in the heavens are not precisely uniform, these tables do not always place the full moon upon the day on which it is in exact opposition to the sun; in other words, the full moon of this "ancient ecclesiastical computation" is not always on the same day as "the real or astronomical full moon". The divergence, however, is rarely so large as to attract the attention of anyone but an astronomer, and never as large in ratio as is the divergence in some parts of the year between the sun-time as shown by a dial and the mean-time as kept by our clocks and watches; these latter give correct sun-time on only four days in each year, and are sometimes more than a quarter of an hour or a hundredth part of a day away from it. It is far more convenient, therefore, to follow a settled rule which can be readily applied for years in advance, and to neglect any minor inaccuracy into which it may lead.

Moreover, the moon of the heavens is the full moon at the moment of absolute time at which she is exactly opposite the sun as viewed from the earth, or is removed from him 180 degrees in longitude, and this can be determined to a fraction of a second;

whereas all that is needed for the ecclesiastical full moon is that it be assigned to a day, "the fourteenth day of a lunar month". Now in 1903 the moon was in opposition to the sun, that is to say, there was an astronomical full moon, by New York time, on Saturday, April 11, at about half-past seven o'clock in the evening; this was also the day given by the Prayer Book tables for the ecclesiastical full moon; so that there was no question that in New York — and for that matter, as can readily be seen, anywhere on this continent — Easter was to be observed on the following day, Sunday, April 12. But when it is half-past seven o'clock in the evening on the 75th meridian of west longitude, a little west of New York, it is half-past twelve o'clock in the morning of the next day on the meridian of Greenwich near London; and thus in 1903, if Easter had been determined by the moon of the heavens which was not full in England till Sunday, April 12, the people of that land would have been obliged to defer their Easter observance to the next Sunday, April 19, and the two great branches of the Anglican Church would have had variant calendars for a large part of the year. But the Golden Number rule had decided that the Paschal or Easter full moon was everywhere on April 11, and therefore Easter itself was everywhere observed on April 12. Such examples present themselves from time to time, and show the advantage of tables, proving that the provision for their use is by no means arbitrary.

The question may be asked, why the full moon is said to be on the fourteenth day of the lunar month, if the full moon is mid-way between two new moons and the period of a lunation is on the average about twenty-nine and a half days. The answer is that new moon and full moon for the purposes of a lunar or Jewish month were both determined by observation; that the new moon cannot be seen until about a day and a half after it has passed the sun, while the day of full moon can be readily observed; and that therefore it is a shorter period from visible new moon to visible full moon than from visible full moon to visible new moon, and the full moon may be expected to occur on the fourteenth day of the month which begins on the day when the new moon is first seen in the heavens.⁸

Easter-day is shown by the tables to control the Church's year from Septuagesima, nine weeks before it, to Trinity-Sunday, eight weeks after it; and in fact, by affecting the numbering of the Sundays after Trinity, it controls the year until the Sunday

⁸ There is abundant material in the encyclopædias and elsewhere for the study of the Calendar. Some historians call the ancient British Church, which did not keep Easter by the same rules as the Church of Rome, Quartodeciman. This is a mistake; the British Church kept Easter on Sunday, but it used an ancient cycle, less accurate than the new cycle which had come into use at Rome, and thus sometimes had a day for Easter differing from that which was observed in the imperial city.

next before Advent. Christmas, which is an immovable feast, and is kept by the Roman calendar, controls the year from Advent-Sunday until the stopping of the Sundays after Epiphany by Septuagesima. Advent-Sunday, elsewhere called the First Sunday in Advent, is the fourth Sunday before Christmas; and, when it does not fall on St. Andrew's Day (November 30), it is the nearest Sunday to that day; its range is, therefore, from November 27 to December 3, inclusive.

The Table of Feasts includes: all Sundays; five festivals of our Lord; two of the Blessed Virgin (which are really also in honor of our Lord); twelve days which bear the names of eleven original Apostles (in two cases two Apostles being commemorated on the same day) and of St. Matthias, St. Paul, and St. Barnabas; two in honor of the Evangelists who were not Apostles; the Nativity of St. John Baptist, St. Stephen's Day, All Saints' Day, Holy Innocents' Day, and the Feast of St. Michael and All Angels, with the two days next following Easter and Whitsunday. Of these the Sundays, Mondays, and Tuesdays, amount to fifty-six in number, or in years beginning with Sunday, or leap-years beginning with Saturday, to fifty-seven; the Ascension-day comes always on Thursday; and the remaining twenty-five may come on any day of the week. We have therefore eighty-two or eighty-three feast days appointed in each year. As may be readily computed, the number of appointed days of abstinence in each ordi-

nary year is ninety-five or ninety-six. But in each year some immovable feasts will concur with Sundays or days of abstinence, reducing the total (on an average) to about 169; so that there are about forty-six per cent of all the days in the year, on which the Church bids us to special devotion.*

Our Church appoints but two Fasts, the First Day of Lent, commonly called Ash-Wednesday, and the Friday of the week before Easter, known to English-speaking people as Good Friday. But she designates "Other Days of Fasting" under four heads. These are: (1) The Forty Days of Lent, which, as is readily seen, do not include the Sundays in Lent; (2) The Ember-days at the four seasons of Spring, Summer, Autumn, and Winter; (3) The three Rogation-days preceding Ascension-day, which festival, it is noted, is for English-speaking people Holy Thursday; (4) The weekly remembrance of the Lord's Passion and Death on Fridays, an exception being made in the case of Christmas falling on that day of the week.

Something will be said of Lent in a later chapter.⁹ The Ember-days, days of the *yimb-rene* or 'around-

⁹ Dr. Denslow tells me that in the thirty years ending with 1910, there were 103 concurrences with Sundays and 113 with days of abstinence. He has enabled me to correct the former statement on this page. For further notes on the Sundays and Saints' Days, with some account of the history of the Church Year, the student is referred to the chapter on the Collects, Epistles, and Gospels.

¹⁰ See Chapter VI, on The Collects, Epistles, and Gospels.

running' or 'circuit', so called by our Anglo-Saxon ancestors from the regular order in which they come, must have been at the first, as it would seem, days of prayer with special reference to the seasons of the year; in Latin they are called *Quatuor Tempora*, 'the four times', 'the four seasons'. But they became days of fasting in preparation for the quarterly ordinations and of prayer for those who were to be admitted to Holy Orders; and about the year 1100 they were settled according to the rule which still holds. They are the Wednesday, Friday, and Saturday after the First Sunday in Lent and after Whitsunday (here alone in the Prayer Book called Pentecost), and (to put the statement precisely) the Wednesday next after the 14th day of September (Holy-Cross Day) and that next after the 13th day of December (St. Lucy's Day), with the following Fridays and Saturdays; for all three days in each case must be in one week. The winter Ember-days always fall in the week of the third Sunday in Advent. In accordance with ancient custom, the stated days for Ordination are the Sundays after the Ember-days; that is to say, the Second Sunday in Lent, Trinity Sunday, the Sunday in the Trinity season next after the Wednesday following September 14, and the Fourth Sunday in Advent.

Some account of the Rogation-days, which in part serve as a preparation for the Feast of the Ascension, but are especially days of prayer for a blessing on

the fruits and other produce of the earth, will be found among the notes on the Litany.¹¹

A paragraph added to the Tables of Feasts and Fasts designates the First Thursday in November, or such other day as shall be appointed by the civil authority, to be observed as a Thanksgiving-day. This appointment, with a service, was made in the Proposed Book of 1785, and was the first provision for a thanksgiving for the fruits of the earth to be observed throughout the country. As is well known, the New England States had an established custom that the governor should in the autumn appoint a day of public thanksgiving and prayer; and the custom had spread to the other States in the northern part of the country, but without any uniformity as to the day. In these States the Prayer Book service was used on the appointed days; and in the Southern States, which had no Thanksgiving-day designated by their governors, the first Thursday in November was observed by Churchmen. It was in the time of the Civil War that the President of the United States first appointed an autumnal Thanksgiving-day for national blessings; and from that time on, the last Thursday in November has been annually appointed by the President (and also, in some of the States which had the old custom, by the governors), and has been observed throughout the country.¹²

¹¹ See Chapter IV, on The Litany.

¹² See W. DeL. Love's "Fast and Thanksgiving-days of New England."

The tables which follow owe their careful and lucid arrangement to the Rev. Dr. Francis Harison, who prepared them for the revision of our Book in 1892. Those of practical use and of constant service are on pages xxvi and xxvii, being a list of Easter-days from 1786 to 2013, and a table which from the date of Easter in any year gives information as to other movable days and changeable numbers in that year. The two General Tables are of use for chronologists and curious investigators; the first helps us to find the Sunday Letter as far as the year 5000, etc., and the second determines the place of the Golden Numbers in the Calendar as far as the year 8500.

It may be worth while to note that we cannot work backward from these tables further than the date of the Change of Style, as it is called — in countries of the Roman obedience 1582, in England 1752 — without making allowance for that change. Whitaker's Almanack (English) prints annually a table of Easter-days and Sunday Letters for the years 1500-2000, which allows for the change of style; it is well arranged and of much interest.

The reader may care to have at hand a few facts as to dates with reference to the Calendar. The earliest possible Easter date is March 22, if a full moon falls on March 21 and that day is Saturday; the latest possible Easter date is April 25, if a full moon falls on March 20 and the next on April 18 and that day is Sunday. The following table shows the years

when Easter has recently fallen or will soon fall on days at or near the extremes:—

March 22, 1818 (not again till 2285).

23, 1845, 1856, 1913.

24, (not since 1799), 1940.

25, 1883, 1894, 1951.

April 23, 1848, 1905, 1916 (not again till 2000).

24, 1859 (not again till 2011).

25, (not since 1736), 1886, 1943.

There was but one Sunday after the Epiphany in 1799, 1818, 1845, 1856; this will be the case again in 1913, and then not till 2008.

There were six Sundays after the Epiphany six times in the last century: 1810, 1821, 1832, 1848, 1859, 1886; the years in this century for the same number are 1905, 1916, 1943, 1962, 1973, 1984, and then 2000.

The reason for a divergence between the Eastern Church (that of Greece and Russia) and our own in the date of Easter is not that they have a different rule, but that their Calendar is still of Old Style and is thirteen days behind ours. In 1907, the full moon fell on our March 28, and our Easter was the following Sunday, March 31; but by their reckoning the full moon named fell on March 15, before the equinox, and they waited for the next full moon on their April 15; this day being Sunday, their Easter was postponed till their April 22, which was our May 5; and thus they

were five weeks behind us in the observance of the festival.

BIBLIOGRAPHICAL NOTE

The bibliographical references for this chapter must be to books already named at the end of the last chapter, and to encyclopædia articles on chronological subjects.

The late Rev. Dr. Samuel Seabury (grandson of the Bishop) wrote a book on the Theory and Use of the Church Calendar; and in Appendix IV to the Journal of the General Convention of 1871 is a very learned and exhaustive paper on the Paschal Cycle by the Rev. Dr. F. A. P. Barnard, then president of Columbia College.

III.

MORNING AND EVENING PRAYER

THE Orders for Daily Morning and Evening Prayer, traditionally called 'The Divine Office', stand first in the Prayer Book, and rightly precede the sacramental offices for which they are a preparation. Their origin is partly from 'natural piety', partly from the night vigils of the early Christians, and partly from community or monastic life. The preparation for them in ante-Christian times may perhaps be traced to the daily morning and evening sacrifices of the temple, but more certainly and directly to the synagogue worship of the Sabbath-eve and Sabbath, and of two (or perhaps more) other days in the week; and also to the private prayers of devout men "in the evening and morning and at noon-day" (Psalm lv. 18), or sometimes "seven times in a day" and "at midnight" (Psalm cxix. 164, 62). The synagogue worship, consisting of Psalms with a lesson from the Law, to which later a lesson from the Prophets was added (see Acts xiii. 15), with perhaps a sermon or exhortation based on what had been read, and mingled thanksgivings and prayers called 'Benedictions', corresponded in a way to our family devotions rather than to our Church services; so that it is hardly an exaggeration to say that Morning and Evening Prayer have grown out of family and private wor-

ship. We read at the first of no general gatherings of Christians except to "break the bread" of the Eucharist, though occasion was taken at such gatherings to hear the preaching of the word (see Acts xx. 7); but it would seem not at all improbable that in their houses they would assemble in smaller groups for prayer and praise. By the third century, as the pressure of persecution was removed, it was possible to hold in common a service for the eve and the morning of the Lord's Day which had displaced the Sabbath—perhaps it was first held on Easter-even and Easter-day. And when, a century or two later, many Christians began to live in communities, they were able and glad to have common prayers often; besides those of evening and night and morning, they could meet for them at intervals in the busy part of the day. Thus there grew up, largely under the influence of the Benedictine rule, the eight (or seven) regular—"canonical"—hours of prayer, binding on members of religious communities and a model for all Christians. In their order, they were thus named: Vespers at sunset, Compline at bedtime, Nocturns or Matins at midnight or early dawn, Lauds at sunrise, Prime at the beginning of work, Tierce at the third hour or the middle of the morning, Sexts at the sixth hour or midday, Nones at the ninth hour or the middle of the afternoon.¹ The daily eucharistic office

¹ The chief meal of the day was at nones; the meal has now slipped back to midday, and carried the word 'noon' with it.

was regularly held after Prime. Matins was the longest service and generally passed directly into Lauds, so that the number of services came to be reckoned as seven.

The origin of these services is to be found in the ideas suggested by the titles assigned to them. Thus to the private prayers, which seem to be the instinct of personal religion, we trace Compline and Prime; and these, it must be noted, were said in the dormitory and not in the church, being bedside rather than chapel services, and were very short; Vespers and Matins, with Lauds, belonged to the vigils which treated every day as in a sense a Lord's day; while the three day-offices, as they were called, belonged especially to the community, and they too were short, like our noonday prayers for Missions.

It is not possible here to trace the history of the Divine Office; it may be read in books named at the end of this chapter. Beautiful in their ideal, the services of the seven hours could not be maintained except in monastic establishments and in 'collegiate' churches which had a large staff of clergymen; and we have seen in our own times a similar retrogression, for the survival of public daily prayers has been chiefly in cathedrals and other large churches and in colleges. The whole number could never have been customarily attended by men and women outside of the communities, and even the monks and the clergy soon began to say the services one after another "by accumulation"; combining them into two

or at the most three, and repeating them in private, as is the custom in the Roman Church to-day.

In this way it came to pass that the Psalter was read through in order once a week; there were also daily Lessons from Scripture and the Fathers or other sources, along with the Canticles and the Creed and a few familiar prayers. These, of course, were all in Latin; but at least as early as the year 1400 there were English 'Primers' for those who could read or could learn from the reading of others, containing a translation of a great part of the contents of the Latin offices. Still, there was little "common prayer" left from the more ancient offices; the amount of Scripture in the Lessons had become very small; and the rubrics and rules for the services had grown so complicated that "many times there was more business to find out what should be read than to read it when it was found out."

The first definite plan for a revision of the daily offices included in the Breviary came from a Spanish Cardinal, by name Quiñones (often called by the English Quignon), whose work was published in 1535. It was a simplification of the services then in use, providing for a weekly reading or singing of the Psalms, the continuous reading of both the Old Testament and the New, the simplification of the rubrics, and the removal of much non-scriptural matter which was not to edification; all was still kept in Latin. Eight years later, in 1543, Henry VIII being still king, Cranmer began a re-

vision in England, on the lines of Quignon's work. He soon carried it farther than the Spanish Cardinal had done; and in 1547, early in Edward VI's reign, he had ready a scheme for reducing the daily services to two, repeating therein the Psalter once a month, and reading the Lessons and saying the Lord's Prayer in English; the Lessons being arranged so as to go through the Old Testament once, and the New Testament three times, in each year. Out of this grew very soon, and with true Anglican instinct, the order for Morning and Evening Prayer in the first English Prayer Book of 1549. Cranmer and those who were associated with him in the work did not originate these services: they did not really compile or arrange them; but they translated, simplified, revised, and in the right sense of the word popularized services that had long been in use, and provided for large readings from the Word of God, for which the people were an-hungered. The Lessons of Scripture which (except for single verses called 'capitula') had all been read at Matins, were soon made four for each day, and distributed between morning and evening. If we keep in mind that the Morning and Evening Prayer of 1549 were almost exactly the parts of our services which begin with the Lord's Prayer and end with the Collect for Grace and that for Aid against Perils, we can readily see how they were taken from, and thus preserve, five of the older offices.

Our Morning Prayer is Matins with Lauds and

Prime. From Matins come the Lord's Prayer with its versicles, the standing Invitatory Psalm xcv (Venite), the appointed part of the Psalter in order, a Lesson (now taken always from the Old Testament), and the Te Deum as the Church's response to God's prophetic Word.² To Lauds belonged Benedicite (in the new Book said only when Te Deum was omitted, that is, in Lent); Benedictus (now sung in response to the New Testament Lesson as a thanksgiving for the Incarnation); the versicles, and the Collect for the day or the week taken from the eucharistic service; and the Collect for Peace. To Prime belonged the Creed and the Collect for Grace.

In like manner, Vespers and Compline were combined in Evening Prayer or Evensong, the service being assimilated to that of the morning for simplicity's sake. To Vespers we may assign the Psalms and the Magnificat, together with the Versicles, the Collect from the eucharistic service, and the Collect for Peace; while to Compline belong Nunc Dimittis, the Creed, and the Collect for Aid against Perils; a Lesson, as just noted, was also appointed for each service. No provision was made for continuing the day-offices of Tierce and Sexts and Nones, except as their Psalms were read in order at morning and evening; they were wisely left to private devotion.

²In the Latin office, Te Deum had been the respond to the ninth Lesson at Sunday Matins.

In 1552, the penitential preface of Sentences, Exhortation, Confession, and Absolution was prefixed, corresponding to private devotions which had been said before the offices; *Te Deum* and *Benedicite* were made interchangeable; and Psalms were provided as alternatives for *Benedictus*, *Magnificat*, and *Nunc Dimittis*.

In 1662, the Prayers for the King, the Royal Family, and the Clergy and People, and the Prayer of St. Chrysostom, with 'The Grace', were added; and in this form these services stand in the English Book to-day. Thus it is very easy to trace their several parts back to their originals; and the reasons for the modifications made in them are readily seen.

In this country, when the Prayer Book was first set forth after the Revolution, in 1789-90, three non-penitential sentences were prefixed to both Morning and Evening Prayer; an alternative form of absolution was inserted from the Communion Office; the *Venite* was made to consist of seven verses of Psalm xcv and two verses from Psalm xcvi; *Benedictus* was reduced to four verses; the Nicene Creed was made an alternative for the Apostles'; the number of versicles after the Creed was reduced to two with their responses; *Magnificat* and *Nunc Dimittis* were omitted, and alternatives from the Psalter were provided for *Cantate* and *Deus Misereatur*; and finally, the Prayer for all Conditions of Men and the General Thanksgiving were brought into both services from their English place in the

Special Prayers and Thanksgivings. In the revision which ended in 1892, a large number of special Sentences, corresponding to the ancient Invitatories, were prefixed; the full Benedictus was restored, as were also Magnificat and Nunc Dimittis; omitted versicles (but without the Lord's Prayer) were replaced after the Creed at Evening Prayer; and permission was given for the shortening of both services, under certain carefully stated conditions. Both in 1790 and in 1892 there were rubrical and other minor changes, some of which will be noted elsewhere.

Our daily services have, therefore, for their central part, the recital of the Psalms as an act of meditation on the varied aspects of life in its dependence on God, and the reading of God's Word for His honor and for man's instruction. This meditation and instruction are introduced by an act of repentance, and lead to hymns of thanksgiving and the public profession of faith in the great truths of revelation; and on this follow in turn a few simple petitions for the worshippers, for the Church, and for all in authority, with a thanksgiving for God's many mercies.

Attention has been called to the rubrics which regulate the use of the offices at different times. It should be carefully noted:

- I. That at Morning Prayer on Sunday, unless the Holy Communion is immediately to follow, nothing must be omitted until after the Prayer for the Presi-

dent; and if neither the Litany nor the Holy Communion is to follow, none of the prayers which stand after that for the President may be omitted. The Holy Communion, in the rubrics quoted, evidently means the whole service with the celebration of the Sacrament, and not the preliminary part "unto the end of the Gospel", known as the Ante-Communion. And permission to omit is not a command to omit; it may sometimes be well to read the penitential introduction of the service, even if a part or all of the congregation will be presently called to another confession in the Communion Office.

2. That at Morning Prayer on week-days, unless the Holy Communion is immediately to follow, nothing may be omitted until the end of the Collect for Grace; but on any week-day the short bidding form, "Let us humbly confess", may take the place of the exhortation. On any week-day Morning Prayer may end with the Collect for Grace and 2 Cor. xiii. 14.

3. That at Evening Prayer on Sundays, the whole service must be said to the end of the Collect for Aid against Perils; the bidding form is printed as an alternative for the exhortation, and may be used on any day.

4. That Evening Prayer on week-days may begin with the Lord's Prayer after one or more of the sentences and may end with the Collect for Aid against Perils. The rubric seems to require at least one more Prayer; but there is no doubt that 2 Cor. xiii. 14 is a 'Prayer of Benediction'.

Again it may be noted that 'may' is not 'shall', and that on many occasions it is well either to begin Evening Prayer with the Confession, as when there is but one week-day service, and that in the evening, or to read all the prayers as printed, as when the Sunday evening congregation is practically different from that of the morning.

The opening sentences are in three divisions: general, specific, and penitential. Some of the sentences assigned to special days or seasons may well be used at other times: thus, 'From the rising of the sun' is suitable for Saints' days or for missionary services or when the Holy Communion is to follow; 'This is the day' and 'If ye then be risen' are suitable for any Sunday; 'Seeing that we have a great High Priest' and 'Christ is not entered' may well be read on Thursday; 'O send out thy light' is always appropriate. The careful ministrant will also select a penitential sentence that suits the thought of the day; the three from Psalm li are suitable for Friday; 'Enter not into judgment', for Advent; 'Rend your heart', for the earlier part of Lent, and 'To the Lord our God', for the latter part of that season; 'I will arise' is not inappropriate even on a festival; the first and the last are general.

The purpose of the Exhortation is evident; it is based on the penitential sentence just read, and first calls for a moment's meditation upon the purposes

of assembling in God's house; and secondly, it reminds us that we ought not to enter upon His worship without confession of our sins and the assurance of His forgiveness and acceptance. The Confession is called 'General' as distinguished from specific; it is public, not private. The congregation is to say it 'after the Minister', that is to say, following his lead from clause to clause; and to this end capital letters are inserted, to show when each rhetorical clause begins; before each such capital as 'According', 'And grant', 'That we may', there should be a distinct suspension of the voice. There ought also, that the connection of the words may be plainly felt, to be a semi-pause before 'declared unto mankind' and before 'live a godly', and no such pause after the word 'godly'. The old custom, and one still followed in some places,³ was for the minister to say each clause alone and for the people to repeat it after him; this was changed in our Church by advice of the House of Bishops in 1835. A like use of capitals is seen in the Lord's Prayer, the Creed, the Confession in the Communion Service, the next to the last prayer in the Penitential Office, the Prayer after the exhortation based on the Gospel in the Baptismal Offices, and two long answers in the Catechism.

'Amen', at the end of the Confession, is printed in roman type; at the end of the Absolution it is in

³ This is done frequently when services are intoned.

italic type.* An italic '*Amen*' is a response, to be said by the people after a prayer or thanksgiving said by the minister; it is never to be said by the minister, not even at the end of 'The grace of our Lord'. A roman '*Amen*' is a part of the prayer or formula which it closes, and is to be said by the person or persons who have said that which precedes; thus, at the end of the Confession or the Lord's Prayer or the Creed both minister and people are to say it; at the end of the second part of the Gloria Patri, the people alone; at the end of the Baptismal formula, the minister alone; at the end of the formula at laying on of hands in Confirmation or Ordination, the Bishop alone is to say the '*Amen*'.

The Declaration of Absolution is to be said by the priest alone. If a deacon or a lay-reader is reading the service, no priest being present, he passes at once from the Confession to the Lord's Prayer. The distinction in the use of the terms '*Minister*' and '*Priest*' is carefully observed in our Prayer Book, with one or two possible exceptions which will be noted. The former includes a deacon or, in those services which a layman may canonically read—Morning and Evening Prayer, the Litany, and the Order for the Burial of the Dead—a lay-reader.

The English Book has in this place but the first of the two forms of absolution, technically known as

*In the rubric after the first Absolution it is in roman because the rubric is in italic, and thus in this one place the rule is reversed.

Declarative; the other, called Precatory, was brought here in the American Book from the Communion Service, to which it properly belongs. It seems to have been thought that, being less formal in phraseology, it was less definite in meaning than the other; but in fact the Church has always held that a precatory absolution is the most solemn and authoritative. It is so with benedictions: "God bless you" is more solemn and means more than "In God's Name I bless you." The English Book has a third form of absolution, called Indicative, to be used at the Visitation of the Sick, "if the sick person humbly and heartily desire it"; it is of mediæval origin, and has been omitted from our Book, the ancient precatory absolution being retained, as will be noted in due time.

Matins, it will be remembered, properly begins with the Lord's Prayer. This is to be said here and in the corresponding place at evening by minister and people together; and the same rule is to hold "wheresoever else" this prayer "is used in Divine Service." The meaning of this phrase, which seems to apply to every recurrence of the Lord's Prayer in the Prayer Book, is made doubtful by the custom, practically universal in England and at least prevalent with us, that the minister alone says this prayer at the beginning of the Communion Office; near the close of that office, the people are bidden to repeat it with the minister. The people are also instructed to say the Lord's Prayer with the minis-

ter in the Litany, and in case of imminent danger at sea, but nowhere else. A rubric at the end of the Communion Office in the English Book shows that 'Divine Service' includes that office; and it is the opinion of the present writer that this rubric bids the people always to say the Lord's Prayer with the minister. Whether custom in one particular place overrides the rubric must be considered when we come to the study of the special place.

It is interesting to trace the versicles with their responses to their source, which is usually in the Psalms. "O Lord, open thou" is from Psalm li, and may be a survival of a private act of penitence before the beginning of public worship. In the old offices it was said but once a day, at the beginning of Matins; and it was followed here, as still in the English use, by words which began each of the other offices, taken from Psalm lxx. 1: "O Lord, make speed to save us; O God, make haste to help us." The Gloria Patri (which both in Latin and in English has an interesting history) is said as from lips which the Lord has opened; and upon it follows with a response, "Praise ye the Lord", a translation of the Hebrew 'Hallelujah', which in the form 'Alleluia' stands here in the Roman service, for use except from Septuagesima to Easter, when a Latin paraphrase is substituted for it.

The Venite stands as the great Invitatory Psalm, of practically daily use in the Christian Church. It is called an 'Anthem'; yet not in the older sense of

'Antiphon', of which the word is a corruption (and as to this see in notes on the Litany), nor in the later sense of a 'set piece' of music bringing out the meaning of words by repetition, but apparently as made up in our Book of parts of two Psalms, in accurate phrase a *cento*. On Easter-day there are three anthems in place of the Venite, selected from passages in St. Paul's epistles; on Thanksgiving-day, nine verses selected from Psalm cxlvii take its place; when Morning Prayer is read in prison (see page 312 of the Prayer Book) Psalm cxxx, De Profundis, is read instead of Venite; on the 19th day of the month, unless a Selection is used, the Morning Prayer form of the Venite is omitted.

There is no rubric as to the manner in which the Psalms for the day of the month, the Proper Psalms on certain days, or the Selections allowed for use on other days, shall be said or sung. Custom has ruled that when they are read, the minister shall read one verse and the people shall reply with the next, and so on.⁵ When few people could read, it would appear that the minister read the Psalms as he did the Lessons, the people sitting, sometimes with their hats on, but rising and removing their hats at each Gloria; it was a complaint of some puritanically inclined people, that they were obliged to rise and uncover themselves too often because of the frequent

⁵ In a few places Psalms are read, and in more places sung, by half-verses, in accordance (it is thought) with Hebrew use.

occurrence of the Gloria; and it was a part of the reply that it was “seemly that at all times women should be covered and men dis-covered” in the church. Later there was in many places a dialogue between the parson and the clerk in reading the Psalms; apparently it is not known when the present custom began to prevail. No authority has decided how the Gloria at the end of Canticles and Psalms should be read; on the whole, it seems best that the minister should always read the former clause, the people responding with the second; but it is not unliturgical that it shall be said ‘full’, that is, by minister and people together.

Our rubric requires the Gloria Patri only at the end of the whole portion or selection of Psalms for the day. It is, however, very rarely omitted after the Canticles—except that the *Te Deum* never has a Gloria⁶—and is usually read or sung after each psalm. The English Book especially requires it not only at the end of each Psalm but also after each portion of Psalm cxix; our Book having no such requirement or permission, and a proposal to insert it having been rejected in General Convention at the time of the later revision, it seems incorrect for us to use the Gloria with this Psalm except at the end of each morning’s or evening’s portion. The permission to sing Gloria in excelsis at the end of the

⁶Is this because the *Te Deum* is not taken directly from the Bible?

Psalms in Morning or Evening Prayer is peculiarly American, but by no means contrary to ancient use, as will be seen in the notes on that venerable hymn where it occurs in the Communion Office.

Te Deum Laudamus is confessedly the greatest of uninspired hymns, if indeed we ought to deny the title of inspired to that which is largely composed of the words of Scripture and has been for ages used in the lofty praises of the Church. The legend that it was composed by St. Ambrose and St. Augustine on the occasion of the baptism of the latter, A.D. 387, is without historical foundation. A recent editor of the works of Niceta, Bishop of Remesia in the region now known as Servia about the year 400, Dr. A. E. Burn, is confident that he has traced the authorship, or at least the compilation, of the hymn, to this little-known man. At any rate, it can be with great confidence traced back very nearly to his time. Its structure should be studied, if possible, in the original Latin. It consists of three strophes, the first and the second each containing four verses and leading to a doxology, while the third, after four (or perhaps five) verses, leads to a petition for a share in the glory of the saints. After these strophes follow verses or 'little chapters' of Scripture and versicles which are common to the conclusion of this hymn and others. The words are in a rhythm, not metrical in the classical sense, but following the general form of the ancient Saturnian verse which reappeared in late Latin and gave rise

to our ballad or common metre. Each of the four verses of the strophes begins with a form of the pronoun of the second person, Tu, Te, or Tibi; thus:—

1. Te Deum laudamus : te Dominum confitemur.
2. Te æternum Patrem : omnis terra veneratur.
3. Tibi omnes angeli : tibi cæli et universae potestates ;
4. Tibi cherubim et seraphim⁷ : incessabili voce proclamant :

Upon this follows the doxology, taken from Isaiah, “the hymn of praise ever ascending to God the Father from all that He has made” :—

5. Sanctus, sanctus, sanctus : Dominus Deus Sabaoth ;
6. Pleni sunt cæli et terra : majestatis gloriæ tuæ.

The second division is the hymn of praise of the Universal Church inspired by apostles, prophets, and martyrs, and framed in a doxology to the Holy Trinity, thus:—

7. Te gloriosus : apostolorum chorus ;
8. Te prophetarum : laudabilis numerus ;
9. Te martyrum candidatus : laudat exercitus.
10. Te per orbem terrarum : sancta confitetur ecclesia :
11. Patrem immensæ majestatis ;
12. Venerandum tuum verum unigenitum Filium ;
13. Sanctum quoque Paraclitum Spiritum.

It is to be noted that apostles, prophets (that is, those of the Christian Church), and martyrs, are

⁷These words are the Hebrew forms of the plural of ‘cherub’ and ‘seraph’. The English Book has ‘cherubin’ and ‘seraphin’, which are the Aramaic form adopted by Greek translators.

placed in the order of their number, and to this correspond the words 'chorus', 'numerus', and 'exercitus'. Now 'numerus' was a word often used of a 'band' of soldiers, and the 'candidati' were the picked troops of a body-guard, and it may be thought that 'chorus' has the sense of 'cohors'; so that the three phrases prepare for the thought of the Church militant, which ever confesses the Triune God.⁸

In the third division of the hymn, the assembled Church sings its creed of faith in the Divinity, the Incarnation, the Death and Resurrection, the Ascension and Return, of her Lord, and bases on it an earnest prayer for present help and for a share in the glory of His saints.

- 14. Tu rex gloriæ, Christe ;
- 15. Tu Patris sempiternus es Filius.
- 16. Tu ad liberandum suscepturus hominem :
non horruisti virginis uterum.
- 17. Tu devicto mortis aculeo :
aperuisti credentibus regna cælorum.
- 18. Tu ad dexteram Dei sedens in gloria Patris :
- 19. Judex crederis esse venturus.
- 20. Te ergo quæsumus tuis famulis subveni :
quos pretioso sanguine redemisti.
- 21. Æterna fac cum sanctis tuis gloria munerari.

'Sedens', in verse 18, seems a better reading than 'sedes', and 'numerari' (to be numbered) is quite

⁸ On this supposition, the translation 'noble' is well justified, but it is hard to illustrate 'goodly', and the explanation is therefore only suggested as possible.

certainly an ancient miswriting or misprint for 'munerari' (to be rewarded).

Here the hymn proper ends. But there have been added to it the old 'capitellum' for the *Te Deum*, Psalm xviii. 10 (verses 22, 23), and the corresponding words for the *Gloria in excelsis*, Psalm cxlv. 2 (verses 24, 25). The remaining verses are Antiphons of not infrequent use, "Vouchsafe, O Lord", and "O Lord, have mercy", being found very early at the end of the *Gloria in excelsis* as a morning hymn, and "O Lord, in thee" (Psalm lxxi. 1) having been the opening clause of a prayer after the *Gloria*. In two of the recent musical settings of the *Te Deum* for a festival occasion the somewhat sombre ending has been relieved by the repetition of the opening strain "We praise thee, O God", at the end.

The translation of this great hymn deserves careful study, for which help will be found in Bishop Dowden's "Studies in the Prayer Book." We may note here the three changes made in the American Book from the English: 'adorable' for 'honourable', in verse 12; "Thou didst humble thyself to be born of a Virgin", in verse 16 (a fine example of Bishop White's rhythmical power, but should it not be *the* Virgin?); and 'be' for 'lighten' in the next to the last verse, which has the advantage of being literal and unemphatic (the Latin is 'fiat').

The alternative for the *Te Deum* is *Benedicite omnia opera*, taken from the Song of the Three Holy Children — Shadrach, Meshach, and Abednego, or

(to use the Greek forms of their Hebrew names) Ananias, Azarias, and Misael—as it is given in the additions to the Book of Daniel in the Apocrypha. It may be called an expanded paraphrase of Psalm cxlviii. To gain a full understanding of this hymn it should be recited or sung, after the first two introductory verses, in triplets, bringing together the Heavens, the Waters above, the Powers of the Lord; Sun and Moon, Stars, Showers and Dew; Winds, Fire and Heat, Summer and Winter; Dews and Frosts, Frost and Cold, Ice and Snow; etc. The omission of “O Ananias, Azarias, and Misael” in the American Book has reduced the last section to a couplet. The hymn ends with Gloria Patri, which anciently had here a special form. Since 1552, there has been no rubric directing the use of Benedicite at any time; but there is a prevalent custom to follow the rule of 1549 and use it in Lent. It may be considered whether it may not well be used, as Dean Burgon suggested, when the first Lesson is the opening chapter of Genesis or some other passage telling of God’s works in nature, or after some remarkable phenomenon in the natural world, such as an eclipse or a storm, or at Rogation-tide, or in harvest; it is appropriate for Thanksgiving-day.

Benedictus at Morning Prayer and Magnificat and Nunc Dimittis at Evening Prayer, the songs of Zacharias and the Virgin Mary and Simeon, being the ‘evangelical canticles’ and a commemoration of the Incarnation, are normally used each day; and in the

judgment of some ritualists, they should never be displaced by their alternatives unless these occur in the second Lesson or in the Gospel of the service. The Church, however, has made no such rule; and Jubilate is sometimes specially appropriate, as in the Epiphany season or after Lessons from the Acts of the Apostles which tell of the extension of the Church among the Gentiles. So also, Cantate may well be sung after many of the Lessons from the historical books of the Old Testament, and Deus Misereatur, which is by no means a penitential Psalm (in the English Book it has a place in the marriage service), follows well upon some passages in both the Gospel and the Epistles. A connection with ancient use is observed if either of the Gospel canticles is used at Evensong.

The recital of the Creed follows naturally after listening to God's Word and thanking Him for its teaching and before entering upon solemn acts of prayer. For the history of the Apostles' Creed (which is the baptismal symbol of the Western Church), and that called the Nicene (which is the eucharistic symbol and, except for the words "and the Son" following "who proceedeth from the Father", the formal confession of the faith of the Church Catholic), reference must be made to books specially treating of the subject. Creeds were not of old said in public worship. In the Liturgy or Communion Office the Nicene Creed was first introduced about the year 500, and to this day the Roman Church does

not say the Creed at every mass; in the daily offices the Apostles' Creed must have been first used at a somewhat later date. Permission to say the Nicene Creed in the daily offices is peculiar to the American Book; it originated apparently from the desire to say the Nicene Creed before the celebration of the Communion and at the same time to avoid the duplication of Creeds in the one continuous service, which was the custom; this being done in Morning Prayer, Evening Prayer was conformed to it. The rubric before "the Creed called the Nicene" in the Communion service, which requires that that Creed shall be said on the five chief festivals of the year, would seem to direct, or at least suggest, that if for any reason there is no celebration of the Holy Communion on those days (for instance, when a layman is reading the service), the Nicene Creed should be said in the assigned place at Morning Prayer. The beginner in theology should be asked to note in regard to the phraseology of this Creed: (1) That the preposition in the phrases "God of God", etc., means 'deriving from' or 'proceeding from', and should have strong emphasis; (2) That 'very' is an adjective and means 'real' or 'true'; (3) That the relative pronoun in "By whom all things were made" refers to the Son, 'by' having the old sense of 'through'; (4) That, as the punctuation shows, 'The Lord' and 'Giver of life' are two distinct titles of the Holy Ghost.

In both of the Creeds the traditional division into twelve articles is marked by placing either a colon or

(in two cases) a full stop at the end of each article. In the Apostles' Creed, the word 'again' in "he rose again from the dead" (omitted in our Book until the last revision), sometime needs explanation, and some readers need to be cautioned against emphasizing it. It does not mean 'a second time', but like the prefix in the Latin *resurrexit* or the Greek ἀνέστη, it denotes a return; in Biblical English it is used for the modern adverb 'back'; and in common talk it still has a like sense: "I and the lad will go yonder, and come again"; "The man fell, but picked himself up again."

In the 'Proposed Book' of 1786, the Nicene Creed, as well as the so-called Athanasian (see page 96), was omitted entirely, and the clause "He descended into hell" was dropped from the Apostles' Creed. The English Bishops objecting, not unreasonably, to this action, in 1786 the Convention (not yet 'General') voted to allow the use of the Nicene Creed and to restore the Apostles' to its full form. In the General Convention of 1789, which set forth the Prayer Book in the form in which it went into use the following year, this clause was added to the rubric before the Apostles' Creed: "And any Churches may omit the words, 'He descended into hell', or may, instead of them, use the words 'He went into the place of departed spirits', which are considered as words of the same meaning in the Creed." At the last revision the permission to omit was withdrawn, and the rubric took its present form.

The reason for the rubric was, and to some extent is, the misunderstanding by many persons of the word 'hell' in the sense which it has in the English Bible, always in the Old Testament and frequently in the New, as also in the Creed; and those who framed it felt that the difficulty was so real that it called for a distinct explanation, and might become so serious in some places that explanatory words should be substituted for those which were not understood, or even that a clause introduced into the Creed at a comparatively late date, and really adding nothing to the faith, should be by competent authority omitted. That competent authority was recognized as in 'any Churches'; and 'any Churches' in the ecclesiastical phraseology of the day meant 'any dioceses'; for the doctrine of diocesan rights was in most quarters firmly held at the first. The right, then, was reserved to any diocese to make the omission or the substitution mentioned in the rubric, and the right of making the substitution still remains. That right has never been exercised, and quite certainly never will be exercised; but it has been, and doubtless still is, a great advantage to the Church to be able to explain in clear words and in a conspicuous place the meaning of a phrase which, by reason of a change in the use of a word, has been a stumbling-block to some.

The Creeds are said by minister and people together, that each may profess the common faith; in the Eastern Church the pronoun was in the plural, but

now all say 'I believe'. And in the Creed all stand, partly no doubt from reverence, and partly as being Christ's soldiers on duty, professing each day their allegiance to Him and to the truth which He taught. The custom that those worshippers who are so placed in church that they do not ordinarily face the east, should at the Creed set their faces with the rest of the congregation towards the sun-rising, is thought to be ancient;⁹ that of turning at each Gloria, it may be noted, has not the same antiquity. The custom of doing reverence at the name of Jesus by bowing the head, though nearly universal, is not known to have been followed in England before the thirteenth century.

After the mutual salutation of minister and people, in words the full meaning of which has been dulled for most of us by thoughtless repetition, we pass to prayer. Our Book has omitted the Lord's Prayer with the three-clause litany preceding it, which stands here in the English Book; and having at first reduced the number of 'suffrages' or versicles with their responses in both services to two, still keeps the two most spiritual petitions in Morning Prayer, but has restored the others (in part modified) in Evening Prayer. These suffrages are said by way of anticipation or preparation for the collects or prayers that follow them. The Litany, as will be soon noted, gives us two examples of the ancient way of

⁹ But *cf.* Frere's Procter on this custom, page 391.

saying a prayer: first, its general intent was expressed in a versicle and response, and then the minister said 'Let us pray' and recited the full prayer, the people responding with 'Amen'. The collection of suffrages in our Evening Prayer is like that with which the people were familiar of old at 'bidding the bedes'; and in this phrase it must be remembered that 'bede' or 'bead' meant originally a petition; 'to bid bedes' is to offer petitions; 'to tell bedes' is to count prayers. We may assign the last petition, "O God, make clean", to the Collect for the day; and the first, "O Lord, show thy mercy", to the Collect for Grace or for Aid against Perils; "Give peace in our time" will then be a preparation for the Collect for Peace; and the second and third and fourth will be seen to belong with the prayer for the Civil Authority, that for the Clergy and People, and (perhaps) that for All Conditions of Men, respectively.

At Morning Prayer, the application must be more general, and the two suffrages may well be referred to the work of the Son of God in redemption and that of the Holy Spirit in sanctification.

The use of the Collect for the day in the daily services is as a memorial of the eucharistic service of the preceding Sunday or of the morning; it links the petitions which are to follow with the great act of worship and prayer of the week or of the special time.¹⁰ If, as provided in the second rubric after the

¹⁰ See Chapter VI, beginning.

general heading of Collects, Epistles, and Gospels, the Collect appointed for any Sunday or other Feast is used at the evening service of the day before — an old and edifying custom — the Collect serves to introduce the thought of the morrow and to prepare for its observance. If, as in Advent or Lent, the Collect for the season is said with another Collect in the Communion Office, both should be said in the daily services; or if when a Sunday and a Holy-day concur, both of their Collects are said in the one service, both should be said in the other also. Our Book, wisely and with true instinct, bids us omit the variable Collect at Morning Prayer if it is presently to be said at the Holy Communion. This variable Collect was said of old at Lauds, and to Lauds belonged also the Collect for Peace; the Collect which follows was taken, with the Creed, from the office of Prime. The careful student will note the beauty of the ancient second and third Collects, and that the two Collects for Peace differ as praying for peace in the active service of God and for the peace of rest in Him; and if he has the Latin before him, he will learn from "*quem nosse vivere, cui servire regnare est*" the meaning of an obscure phrase in the prayer at morning, which confesses that the true life of man consists in the knowledge of God.

In the English Book, the Litany is ordered to be said after the Collect for Grace, and it contains extended petitions for the Sovereign and for others in

Civil Authority. In our Book the Litany has but one general petition for all Christian Rulers and Magistrates, and the place assigned it in the morning service is after the Prayer for the President. The reason for the change of place is said to have been that President Washington, whose home was at some distance from Pohick Church and from Christ Church, Alexandria, while always at service in the morning, did not often attend in the afternoon; and it was thought seemly to provide that this prayer should be read when he was present. There is no provision in our Book for an 'Anthem' during the prayers in the morning; but the use of a hymn before the Litany is allowed by the general rubric before the Tables of Lessons. In our Evening Prayer we have the rubric, which admits of a diversity of interpretations, "In places where it may be convenient, here followeth the Anthem"; the English Book reads after the third Collect, both morning and evening, "In Quires and Places where they sing, here followeth the Anthem." Both seem to authorize a somewhat elaborate musical 'performance' in this place; custom certainly interprets a hymn as permissible; but both Books seem to expect some restraint in the use of the permission given.

The Prayer for the President and all in Civil Authority is taken from the English Prayer for the Sovereign, inserted at the end of the Litany in 1559; that for the Clergy and People first appears in the Litany of 1544, and then in the Litany of 1559; both

were put into their present place, as has been already noted, in 1662. The Prayer for all Conditions of Men was probably composed by Peter Gunning, Bishop of Chichester and of Ely, who died in 1684; it is thought to be in its present form an abridgment of a long prayer intended to take the place of the Litany; but this may be no more than an inference from the use of the word 'finally'. The General Thanksgiving was written by Edward Reynolds, Bishop of Norwich, who died in 1676; he should not be confused, as is constantly done, with John Rainolds, or Reynolds, the learned puritanical divine, president of Corpus Christi College, Oxford, who was prominent among the translators of the Authorized Version. The word 'General', in the title of the Thanksgiving, is opposed to 'special' or 'specific'; it does not imply that it is to be said audibly by the whole congregation—a practice for which there is no authority. The Prayer of St. Chrysostom was translated for the Litany of 1544, and was first printed in Morning and Evening Prayer in 1662; its history will be given in the chapter on the Litany.

In the daily service—the Divine Office—we are using a precious part of our inheritance in the worship of the early Church, and are continuing steadfast in the prayers of Apostles and apostolic men. In Morning and Evening Prayer we have universal elements, contributed by natural piety and by churchly custom, tested by the experience of the ages, cast

more than three centuries and a half ago into a form adapted to the genius and the needs of English-speaking people, and in our own land twice reverently revised with reference to the changing needs of Christian people; and we are under obligations to hold to the treasures of the past and to commend them to the men of new generations. It is the English-speaking Churches alone which provide an order for daily Common Prayer; on the English-speaking Churches rests the responsibility of continuing its use and of profiting by it and commending it.

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NOTE.—In the English Prayer Book, the so-called 'Creed of St. Athanasius' or 'Athanasian Creed', or 'Athanasian Hymn' or (from its initial words in Latin) '*Quicumque vult*' or more accurately '*Quicumque vult*', stands before the Litany, with a rubric requiring that it be read at Morning Prayer instead of the Apostles' Creed on thirteen specified days, including the five great festivals. It was for a long time believed to have been written by the great theologian whose name it bears; but it is certainly of Latin composition and written after the time of St. Augustine, though earlier than the year 500, and in all probability it was framed by some writer in the south of Gaul. It combines in itself, as has been said, a creed, a canticle, and a sermon on the creed; and it has also at the beginning and the end minatory or warning clauses. Its purpose was evidently to serve in a time of danger to Christian souls, lest in denying the Faith under pressure of persecution they should deny their Lord and their God. Not being used by the Greek Church in any of its offices, it cannot be rightly called a Catholic Creed; and though in some ways it gives a helpful statement of the Catholic Faith, yet by reason of its form, the number

of phrases which call for explanation, the insufficiency of some definitions, and the awkwardness and inaccuracy of its translation, it is not well fitted for public recitation. Our Church was quite within her rights, and in the opinion of many of us acted very wisely, in omitting it from the Prayer Book; Bishop Seabury would have preferred that it should be retained in the Book without any requirement as to its use. The Creed follows, as it stands in the English Prayer Book, with a declaration as to its meaning and interpretation adopted by the Convention of Canterbury in 1879.

THE CONFESSION OF OUR CHRISTIAN FAITH, COMMONLY
CALLED

THE CREED OF SAINT ATHANASIUS

Quicumque vult

WHOSOEVER will be saved: before all things it is necessary that he hold the Catholick Faith.

Which faith except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity;

Neither confounding the Persons: nor dividing the Substance.

For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighty: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So we are forbidden by the Catholick Religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other; none is greater, or less than another;

But the whole three Persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world;

Perfect God, and perfect man: of a reasonable soul and human flesh subsisting;

Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of Substance: but by unity of Person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ;

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil into everlasting fire.

This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

SYNODICAL DECLARATION OF THE SYNOD OF CANTERBURY

"For the removal of doubts and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared —

I.

"That the Confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2.

"That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all."

IV.

THE LITANY

THE word 'Litany' is Greek, *λιτανεία*, from the verb *λίσσομαι* or *λίττομαι*, to 'petition' or 'pray'; but the Litany of our-service books is distinctively Western in its history and its use. It corresponds in definition to the Latin *rogatio* and in sense to *preces*. The 'Lesser Litany'—*Kyrie eleison, Christe eleison, Kyrie eleison* ("Lord have mercy, Christ have mercy, Lord have mercy")—is indeed still said in Greek in the Latin services, a reminder of the time when the Church at Rome worshipped in Greek and an Apostle used the Greek language in addressing it; and there are still in the Greek liturgies the so-called 'Deacon's Litanies', like English bidding-prayers, in which the deacon makes mention of the persons or things for which the people should pray, and a response of *Kyrie eleison* is made to each clause.

But neither of these is exactly what we mean by the word. Our Litany, though doubtless influenced by such forms as these, is traced back at Rome and in Gaul to popular services of supplication in times of special distress and danger, said or sung in procession. The name specially associated with these services is that of Mamertus, Bishop of Vienne in the Rhone valley, who about the year 470 called his

people to special devotions of this kind on the three days preceding the festival of the Ascension. "Men's hearts were failing them for fear and for looking after those things which were coming upon the earth." The barbarians were invading the Empire, there were earthquakes and volcanic eruptions, famine and pestilence, present danger and fear for the future. Thus the prayers or 'rogations' began with processions about the fields and the desolated country; at Rome and elsewhere like customs grew up, appealing to the people because they could readily take an intelligent part in them, and assuming that definite form which is still preserved. We are told that they were specially encouraged at Rome by St. Gregory (about the year 590); and when St. Augustine and his companions entered Canterbury on a Rogation-day in 597, they were singing a 'litany' or 'procession'. A Litany of the Saxon Church has been preserved for us, of date before 1000, showing the antiquity of most of our petitions; and we have also a vernacular English Litany of date about 1400.¹

From the very popularity (perhaps we may say, informality) of these services, corruptions crept into them. They had been, as ours are now, specially addressed to Christ by those whom He had redeemed; but about the eighth century petitions to the departed saints that they would pray for their suppliants were

¹ It can be found in Maskell, *Monumenta Ritualia*, ii. 223.

introduced; and after a time, a Litany meant little more than *ora pro nobis*, said after each name in the recitation of a long roll of saints, some biblical, some historical, some obscure, some occasionally imaginary. This 'invocation', it may be noted, has never found its way into the text of the Roman Breviary or Missal, except in hymns and antiphons; and it has been abridged in the authorized Roman Litany, though in it fifty-two saints and angels are still invoked — not asked to do what none but God can do, but asked to pray to God for us on earth, presumably as having nearer access to Him than we can have.

The Litany is the first service in our Prayer Book which was put into English, the only service which dates in its English form from the reign of King Henry VIII. In 1543 a special 'procession' had been enjoined from fear of famine and distress; among other things, war had broken out both with Scotland and with France. The King sent a commission to Cranmer, bidding him draw up a Litany in English, and possibly making some suggestions in the form of a preliminary draft. In the next year, 1544, Cranmer had the Litany ready and it was set forth for use. Whatever the King had suggested, the work was the Archbishop's throughout. It is evident that he used material from the current Latin form, from a similar service set out by Luther, and from the Greek Liturgies. And in the Litany, Cranmer, as a translator, compiler, composer, and master of English, was at his very

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best; he framed a universal service, a 'general supplication'.

The transitional character of the time of composition is shown by the fact that not all invocation of saints was omitted, while yet the breach with Rome was irrevocably made; the doctrinal reformation, we may say, was incomplete, though the political reformation was assured: 'Saint Mary, Mother of God', 'All holy angels and archangels', 'All holy patriarchs and prophets . . .', were asked to 'pray for us,' and a little further on was the petition, "From the tyranny of the Bishop of Rome and all his detestable enormities, Good Lord, deliver us." In another and more pleasing way, the introduction of new petitions bears testimony to the sense of spiritual need awakened by better acquaintance with the Scriptures. Every reference to God's Word is new; as the prayer to be kept 'from contempt of thy Word and Commandment', the prayers that the clergy may have 'true knowledge and understanding of thy Word', that the people 'may hear meekly thy Word' and may 'receive it with pure affection', and that we may 'amend our lives according to thy holy Word.' So also a deep spiritual sense is shown by the insertion of petitions that magistrates may 'execute justice and maintain truth', that God's people may be kept 'from hardness of heart', and that they may 'love and fear' Him. The combining of several petitions under one response, with which some critics find fault, seems to the present writer to be one of the most praiseworthy

features of Cranmer's work. The use of 'Good Lord', in addressing our Saviour Christ, is to be noted as peculiarly English.

Few changes have been made in the Litany since its compilation. The invocations of angels and saints were omitted in 1549, when the service was put into the first Prayer Book; the petition against the tyranny of the Bishop of Rome was omitted in 1559, under Queen Elizabeth; the petitions against rebellion and schism were inserted in 1662, after England had had experience of both. In the preparation of our American Book, the State petitions, as they may be called, were omitted; at the last revision the petition for labourers in the harvest was inserted, a suggestion to that effect having been made in Reformation days by Hermann, Archbishop of Cologne. A few marks of quaintness remain in the use of words, especially in the English Book; hardly any in our Book call for notice, except that few people know that the 'kindly fruits of the earth' mean the 'natural' fruits, those which each green thing bears 'after its kind.'²

A few other words and phrases call for brief note. In the first petition, 'the Father of Heaven' means practically 'heavenly Father'; the Latin is *Pater de*

² 'Kind' is the participle of the verb 'kin'; 'kind' people are related people, and related people are, or ought to be, kind to each other. 'Kindly' is often a very good translation for the Latin *pius*, as meaning that which does its natural duty; e.g., *pius Æneas, pia testa*.

cælis Deus; and in reading there should be a semi-pause after 'Father'. 'From all inordinate and sinful affections' replaces the English 'From fornication and all other deadly sin' (see Colossians iii. 5), and practically means the same. 'Sudden death' means death unprepared for. 'Prosperity' in the last deprecation is in the English Book 'wealth', that is, the state of 'weal'; in England they pray for the Sovereign, 'grant him in health and wealth long to live' (compare in Psalm lxvi. 12, "Thou broughtest us out into a wealthy place").³ 'To love and fear thee' replaces 'to love and dread thee'; and 'after', it needs hardly be said, means 'according to', which has actually been substituted for it later on. 'Finally to beat down' seems to mean 'to beat down finally' or 'thoroughly'.

An analysis of the Litany is made comparatively simple by the careful way in which it is printed in our Book. It begins with Invocations of each Person of the Godhead and of the Holy Trinity; which, by the way, should always be said by the minister first and then repeated by the people. Then follows the 'Remember not, Lord,' addressed to Christ, which is the ancient Antiphon (see below)

³It is said that Bishop Seabury did not wish to make the change in these two places; and that when he assented to it, he said to Bishop White: "I trust that you will not henceforth speak of the Commonwealth of Pennsylvania, but will call it the Common-prosperity of Pennsylvania."

to the Penitential Psalms, and stands as such at the beginning of the Visitation of the Sick. This introduces the Deprecations, or petitions to be delivered from specified evils and dangers,—physical, moral, and spiritual; and these lead to the Obsecrations, or prayers appealing to the successive acts in our Lord's redemptive work from the Incarnation to the Pentecostal gift; to which succeeds one more most earnest and far-reaching Deprecation.

We pass then to Intercessions, that is prayers for others or for ourselves in connection with others; and the Church thereby helps us to bring all, in all their varied needs, before their common Intercessor in the heavens, quickening thereby our devotion and widening our sympathies, and leading to the prayer that all may be brought to repentance and forgiveness and amendment of life. One earnest petition to the Son of God leads to the *Agnus Dei*, repeated with a two-fold response for peace and for mercy. Then after 'O Christ, hear us', come the three petitions of the Lesser Litany and the Lord's Prayer said without the Doxology.

The portion of the service which follows is full of what Archbishop Trench called 'fossil history', showing a composite structure and the survival of earnest supplications in time of distress. As was said in speaking of the versicles which follow the Creed in the daily service, we have here two examples of versicle and response, distinctly marked by 'Minister' and 'Answer', followed by 'Let us pray'

and a full prayer. That which begins 'O God, merciful Father', dates from about the year 800, and is the old prayer against distress of soul and persecution, from which latter (we may well remember) many Christians are suffering to-day. Owing to a misunderstanding, '*Amen*' is not printed after this prayer, as it should be, and 'O Lord, arise', is therefore said as if it were a response to what precedes. In point of fact, it is not this at all, but belongs to what follows, thus giving the only full example of a Psalm with its Antiphon remaining in our Prayer Book.⁴ Here the Psalm is the forty-fourth, of which but one verse is recited, but the whole of which is suggested (as the whole of Psalm xxii was suggested by our Lord's use of its first verse on the Cross); the Antiphon is said before and after it to show its application to the present needs of the Church and God's ability to supply them, and then the Gloria of the Psalm is said, seemingly out of place in a Litany but rarely omitted at the end of a Psalm.⁵ Then follow four pairs of 'preces', taken from the old Roman Litany against the evils of war which was said for some now unknown reason on

⁴ An Antiphon is a phrase or clause, said before and after a Psalm or Canticle (sometimes abbreviated in the former case), as giving the key-note of the sense in which the Psalm or Canticle is used or the interpretation which is to be put upon it.

⁵ Maude, in his handbook, holds that 'O Lord, arise', is here not an antiphon, but a respond; the difference is rather one of name than of fact.

St. Mark's Day.⁶ Another ancient prayer is introduced in the ancient way, and the Litany is then brought to an end, as may be seen by noting how it is printed at the end of the Prayer Book for use at Ordinations. The General Thanksgiving is printed here for convenience, to make sure that in the normal service the element of thanksgiving shall not be omitted. And the Prayer of St. Chrysostom stands where Cranmer placed it in 1544, apparently to lead the devotions on from the Litany to the service of the Holy Communion.

This Prayer of St. Chrysostom was taken from the ancient Greek Liturgy which bears the name of the 'golden-mouthed' Patriarch of Constantinople (John was his name, and Chrysostom his title), and also in the earlier Liturgy of which this is an expansion and which bears the name of Basil; it cannot in fact be traced back to either of those Fathers, but it is as old as the ninth century. In these Liturgies—it must be remembered that the word 'liturgy', when accurately used, means the service for the Eucharist—the prayer stands near the beginning and in close connection with the 'Deacon's Litany' mentioned above. It may well have been that Cranmer, looking into this part of the Liturgy of St. Chrysostom

⁶ Perhaps 'O Son of David' is a misreading for 'O Son of the living God', FILIDEIVIVI in abbreviation being mistaken for FILIDAVID or FILIDVD; but the phrase as it stands is in the Gospels on the lips of the Syrophœnician woman.

as he was preparing his Litany, was struck with the beauty and appropriateness of the prayer which served to lead the way to the solemn office that was to follow, and thus translated it with great felicity into words which have become familiar. It was not until 1662 that it was placed at the end of Morning and Evening Prayer; and until that time it may have kept in the minds of worshippers its original meaning as an introductory prayer, the expression of a wish that God would guide and accept the 'desires and petitions' which His servants were about to present, especially as the Litany usually preceded the Communion Service. For us it has become a customary closing prayer, and it signifies now that we put our petitions, imperfectly framed in our minds and expressed in our words, into the hands of the great Intercessor, that He may fulfil them as is best for us; and we venture to ask confidently for no more than we know He wishes to give us, "in this world knowledge of His truth, and in the world to come life everlasting."

'The Grace' was first introduced into the English Prayer Book in 1559. Its place in the Greek Liturgies is at the very beginning of the central part of the service or 'Anaphora', where it introduces the words 'Lift up your hearts'. It has now become a customary 'final Prayer of Blessing'.

The appointed Litany-days are Sundays, Wednesdays, and Fridays: Sundays, as being the days when the largest congregations can be bidden to this great

act of supplication and intercession; Fridays, as being the weekly commemoration of the Passion; and Wednesdays, possibly as thought to be related to the betrayal of our Lord. Of old, Wednesdays and Fridays were called 'station-days', that is days when the Christian soldier was to think himself specially on duty, for *statio* in Latin means a soldier's 'post'. The Litany should also be said on Rogation Monday and Tuesday and Ember Saturdays. When the allowed permission is taken to omit a part of the Litany, as is constantly done on ordinary occasions, the words 'Let us pray' should be said before the prayer 'We humbly beseech thee'.⁷ The Litany is always said at Ordinations, and in England at the Coronation of a Sovereign.

The use of the Litany-desk or fald-stool (that is, 'folding-chair') placed below the chancel or choir, that the Litany may be said 'in the midst of the Church' among the people, is ancient. And in cathedral and other elaborate services, the parts printed in roman type are sometimes sung by two clergymen or lay-clerks together, except where the word 'Minister' (in the English Book 'Priest') is printed.⁸ The Litany is also occasionally sung with the choir in procession.⁹

⁷ The omitted part of the service should not be called the 'Lesser Litany', for it is more than that, but the 'discretionary part of the Litany'.

⁸ In Ely and Exeter Cathedrals, we believe, it is the regular practice for two lay-clerks to sing it together.

⁹ See Karslake (W. H.), *The Litany of the English Church*. (London, 1876.)

V.

SPECIAL PRAYERS AND THANKSGIVINGS

THE 'Prayers and Thanksgivings upon Several (that is to say, separate or distinct or special) Occasions' need not be noticed at length. In accordance with the general rule of worship, that what is particular in statement should follow what is general, the special prayers are read last among the prayers and the special thanksgivings follow the General Thanksgiving. It may well be noted that the rubrics placed in the section devoted to 'Special Prayers and Thanksgivings' are as obligatory as any others. It is a duty to the State as well as to the Church that our congregations should pray for Congress 'during their session'; and it would seem that this requires that it be read on each Sunday when the largest congregation is assembled, and at least twice or thrice a week when there is daily service. The Prayer for a General or Diocesan Convention should be constantly read while the Convention is sitting; and on no account should the Ember or Rogation Prayers be omitted on any of the days to which they are assigned. On the other hand, the permission to insert in the Prayer for All Conditions of Men the clause, 'especially those for whom our prayers are desired', enables the minister to ask for special remembrance of the sick or suffering or

afflicted on frequent occasions without too often repeating the special prayers. In a small congregation, where everyone is known and when a case of serious sickness or a death calls for everyone's sympathy, the special prayers mean more than in a large congregation, where their application does not come home to all with the like emphasis. It is the opinion of the writer that the minister may make changes in the words just quoted, printed as they are in italic, at his discretion; as for instance, 'especially the sick person', 'especially the family in affliction', or even 'especially thy sick servant the Governor of this State', or 'thy sick servant John Jones'. And it would seem that no reasonable objection could be made to the minister's saying before the prayer, 'The prayers of the congregation are desired for a sick man', or 'for John Jones, in his sickness'; this seems less awkward and more direct than, as was once the custom in some places, to use this form of 'bidding' before the words, 'The Lord be with you'.

The Prayer for Congress is modified from the English Prayer for the High Court of Parliament. It stood in the Proposed (American) Book of 1786, while Congress was the only federal branch of government, so that its use antedates by four years the provision of a prayer for the President of the United States. By a strange irony of history, the Prayer for Parliament is traced to the pen of Archbishop Laud, who in 1625, when he was Bishop of St.

Davids, set forth in an "Order of Fasting" a form of prayer for that body which some twenty years later sent him to the block, as the first man in England condemned to death by an ordinance of Parliament. The Prayer for Convention is framed upon a rhetorical passage at the end of the Homily for Whitsunday; it was set forth in 1799. In this, 'the Council of the blessed Apostles' means that of which we have a record in Acts xv. The Prayer for the Unity of God's People, placed in our Book at the last revision, is taken from the service at the end of the English Prayer Book for use on the anniversary of the accession of the Sovereign; it seems to date from Queen Anne's reign. That for Missions is peculiar to our Book, and was also inserted at the last revision; it is one of the prayers in the collection published by the Society for the Propagation of the Gospel, and is, with a slight modification, Bishop Cosin's prayer for India. The six Prayers which follow are from the English Book, with some modifications; they date respectively from 1549, 1549, 1552, 1559, 1662, and 1604. The second Ember Prayer was brought here from the Ordinal; the first (specially appropriate, as it would seem, to the earlier part of the week) was written by Bishop Cosin, whose influence on the revision of the English Book (1660-1662) was both wise and strong. The Prayers for Fruitful Seasons, well suited for haying and harvest, or for any time of anxiety for the crops, as well as for the historic Rogation-tide, are not in the English Book, and date

with us from 1892: the first is the only thing for which we are (at least directly) indebted to the proposed English revision of 1689; the second is American. None of the Prayers which follow are in the English Book, except that for a Sick Child, which stands there in the Visitation of the Sick; they date with us from 1790. The attribution of all or some of them to Bishop Jeremy Taylor is a mistake. Those for a Sick Person, for Persons under Affliction, and for Persons going to Sea, have added much to the helpfulness of our services.¹

The first of the Special Thanksgivings has been brought to its present place from the Churching Office. The four which follow, and the next but one after them, date from 1604, when they were called 'An enlargement of thanksgiving for divers benefits, by way of explanation'; that for Restoring Public Peace at Home was inserted appropriately in 1662, when the use of the Prayer Book, forbidden by law for fifteen years, had been resumed; its suggestion came from Bishop Wren, a stern royalist.² The three Thanksgivings at the end are peculiar to our American Book; the first and the third date from 1790, and the second from 1892.

¹ The words in italics in these prayers, it needs hardly be said, are to be modified in gender and number according to the facts of each case. 'Condemnation', in the heading of the last prayer, means condemnation to death.

² 'Outrage' means 'outbreaking'; and 'seditious' is used in its Latin sense of 'civil disturbance', trouble and war at home. 'Apparent', in the preceding Thanksgiving, means 'evident'.

THE PENITENTIAL OFFICE

The Penitential Office for Ash-Wednesday is the survival of the ancient public acts of penitence with which the Church entered upon the solemn season of Lent. All its parts, with the exception of one short prayer, are in the service called in the English Prayer Book, "A Commination, or denouncing of God's anger and judgments against sinners, with certain prayers, to be used on the first day of Lent, and at other times as the Ordinary shall appoint." It dates from 1549, and consists of a brief exhortation, the recital of curses contained in Deuteronomy xxvii and others, to each of which the people respond 'Amen', and a long homily made up of passages of Scripture, leading to the Miserere and Prayers. In our Prayer Book of 1790, the service was omitted, but the three prayers beginning with 'O Lord, we beseech thee' were placed after the Collect for Ash-Wednesday, with a rubric directing their use on that day at the end of the Litany. In 1892, the Psalm and versicles were replaced, the prayer 'O God, whose nature and property' was brought in from another place in the English Book, and, the comminatory part of the service being still excluded, the service became a Penitential Office. Its great solemnity, as well as its historic use, seem to limit it to occasions which may be reckoned with Ash-Wednesday as times of public penitence. There is no rubric as to the way in which the Psalm is to

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be said; it seems most natural that it should follow the custom of the Psalter in the daily offices. The use of Psalm li here and of the six others in Morning and Evening Prayer on Ash-Wednesday, brings all the Penitential Psalms into the services of that day. The High-priestly blessing from Numbers vi given here in the first person plural as a benedictory prayer—in the Visitation of the Sick it is in the second person singular, and is thus a blessing—provides a form which may be used by a lay-reader or a deacon at the close of a service, or at family prayers, or on other occasions.

VI.

THE COLLECTS, EPISTLES, AND GOSPELS

WE pass now to the Collects, Epistles, and Gospels, which belong to the part of the Prayer Book corresponding to the Missal, as they have their place in the service of the Holy Communion; though the Collect for the day is also repeated in Morning and Evening Prayer, as indeed it was formerly used in the daily offices. Something must be said of the Collects and their history, of the selection and arrangement of the Epistles and Gospels, and of the titles of certain days and portions of the Christian year.

The New English Dictionary gives this definition of the word Collect as a liturgical term, enclosing part of it in quotation marks: "A name given to 'a comparatively short prayer, more or less condensed in form, and aiming at a single point, or at two points closely connected with the other,' one or more of which, according to the occasion and season, have been used in the public worship of the Western Church from an early date; applied particularly to the prayer, which varies with the day, week, or octave, said before the Epistle in the Mass or Eucharistic service, and in the Anglican service also in Morning and Evening Prayer, called for distinction the Collect of the day."

The Collect in itself is, as the description says, distinctively Western in its form and use; there is nothing corresponding to it in the Oriental Liturgies. The word 'Collect' does not occur in the present Roman service-books, though it has worked back from England, at least into France, as a popular name. It is found in old Latin books in the forms '*collecta*' and '*collectio*'; the Gregorian Sacramentary once calls the prayer '*oratio ad collectam*' and twice '*collecta*'; the Gallican books, as Mr. Warren tells us, earlier used '*collectio*', and later '*collecta*'. '*Collecta*' is formed on the same principle as the classic '*vindicta*' and '*repulsa*', and means a gathering of the people, either for worship at the place to which they come or to go to the place appointed for worship; the Collect then was the prayer '*ad collectam*', 'at the assembling'. '*Collectio*', on the other hand, seems to scholars to show that the prayer called by that name was a concise summing up of what had been already said more fully. A writer of the fifth century tells us that, after the monks had knelt in private devotion, they stood up while the officiant in words 'collected the prayer'. As to the idea that the Collect was so called from 'collecting' into a prayer the teaching of the Epistle and the Gospel, Dr. Bright says that it is "purely imaginative." Though at present we find the word '*collectio*' in older manuscripts than the word '*collecta*', it seems to the present writer that '*collecta*' from '*ad collectam*' must be the older form, and that we may safely say

say that our Collects were so called as appointed for the use of a congregation gathered together.

The Collects in our Prayer Book are for the greater part taken from three ancient Sacramentaries, or liturgical service-books, of the Western Church; those not so taken have been framed on the same model, for which it would seem that we are indebted to Leo the Great, Bishop of Rome (440-461). The oldest Sacramentary bears his name; the others are called by the names of Gelasius and of Gregory the Great, also Bishops of Rome (492-496 and 590-604). It must be noted, however, that the earliest known manuscripts of these documents date from about the years 550, 700, and 800 respectively, and that the only known Leonine manuscript is not complete. Bearing this in mind, it will be interesting to see how far back we can trace the eighty-six Communion Collects in our Book.

The Collects first found in the Sacramentary of St. Leo, as it has reached us, are seven; those for the 3rd Sunday after Easter and for the 5th, 9th, 10th, 12th, 13th, and 14th Sundays after Trinity.

The Collects first found in the Sacramentary of St. Gelasius are twenty-one; those for the 4th Sunday in Advent, the first Communion on Christmas Day, the Innocents' Day, the Sunday before Easter, Good Friday (the second Collect), Easter-day, the 4th and 5th Sundays after Easter, the Sunday after Ascension, and the 1st, 2nd, 6th, 7th, 8th, 11th, 15th, 16th, 18th, 19th, 20th, and 21st Sundays after Trinity.

The Collects first found in the Sacramentary of St. Gregory are twenty-nine; those for St. Stephen's Day, St. John Evangelist's, the Epiphany, the 1st, 2nd, 3rd, 4th, and 5th Sundays after the Epiphany, Septuagesima, Sexagesima, the 2nd, 3rd, 4th, and 5th Sundays in Lent, Good Friday (the first Collect), Ascension-day, Whitsunday, Trinity-Sunday, the 3rd, 4th, 17th, 22nd, 23rd, and 24th Sundays after Trinity, the Sunday next before Advent, the Conversion of St. Paul, the Purification, the Annunciation, and the festival of St. Michael and All Angels.

The rest, twenty-nine in number, were composed expressly for the Anglican Prayer Books: namely, in 1549, those for the 1st and 2nd Sundays in Advent, Christmas-day, the Circumcision, Quinquagesima, Ash-Wednesday, the 1st Sunday in Lent, Good Friday (the third Collect), the first Communion on Easter-day (apparently), the 1st and 2nd Sundays after Easter, and all the Saints' Days not already mentioned, except St. Andrew's; in 1552, that for St. Andrew's Day; in 1662, those for the 3rd Sunday in Advent, the 6th Sunday after the Epiphany, and Easter-even — this latter based on the Collect in the Scottish Prayer Book of 1636 (the Collect for St. Stephen's Day was also enlarged at this time); in 1886, in the American Book, that for the Transfiguration.¹

¹ Besides these Communion Collects, the second and third Collects at Morning and Evening Prayer, with 'Assist us mercifully', at the end of the Communion Service, and 'O Lord, we beseech thee', in the Penitential Office, and also the

The reason why so many of the Saints' Day Collects were newly written for the Book of 1549 was that the old Collects contained reference to the merits or the intercession of the Saints. The work of Cranmer in translating the Collects is worthy of careful study. A few of them he put into English almost word for word from the Latin, as, for instance, that for the twenty-first Sunday after Trinity; but in more he expanded the somewhat stern idiom of the Latin into the freedom of good English rhetoric, as in that of the second Sunday in Lent, a literal translation of which would be: "O God, who seest that we are bereft of strength; Guard us inwardly and outwardly; that we may be fortified in body against all adversities, and cleansed in mind from evil thoughts; through our Lord." ²

The Epistles and Gospels which we use ³ have come to us, with but few exceptions, from the 'Comes',

Collect (or Prayer) for the Clergy and People, are traced to the Gelasian Sacramentary; the Collect for Purity at the beginning of the Communion Office, and the Collects beginning 'We humbly beseech thee', 'Direct us, O Lord', and 'O God, whose nature and property', to the Gregorian; while the second, fourth, and fifth at the end of the Communion Service, and the Collect for the Communion of the Sick were composed for the Prayer Book of 1549.

²From Dr. Bright's essay on the Collects in the S. P. C. K. Commentary, to which reference should be made for a thorough and interesting discussion of the Collects as translations and paraphrases.

³Since 1662, they have been read from the (so called) Authorized Version of 1611.

'Companion', 'Hand-book', which we can trace back to an early day; it has been attributed to St. Jerome (who died in the year 420). It contained the Epistles and Gospels for the Sundays and chief festivals throughout the year, and perhaps originally Prophecies also—that is to say, readings from the Old Testament. Now, the fact that in the Eastern Church both the Epistles and the Gospels are selected in order from the books of the New Testament, and the further fact that the same passages (or 'pericopes') of the New Testament are found in the 'Comes' as the Epistles and Gospels of the Western Church, seem to carry back the 'Comes' to an early time; and it may well be that it is the order of the readings and not the selection of the readings themselves which we may attribute to St. Jerome. Our Epistles show that in some places the order was not disturbed; thus, those for the first four Sundays after the Epiphany are absolutely consecutive, and those for the sixth to the twenty-fourth Sundays after Trinity (inclusive), with one exception, are from St. Paul's Epistles in the order in which they stand in the New Testament.

The use in our Book goes back, then, through the English and the Sarum, to the 'Comes', with but few variations except sometimes in the length of the passages designated. This is one of the particulars in which England has a use more ancient than Rome; for at some date, which cannot now be determined, the Roman Church introduced variations into the

scheme of Epistles and Gospels which she must have had in early days. We can easily trace what happened (or was done) in the Sundays after Trinity, or, as Rome calls them, the Sundays after Pentecost. The first Sunday after Trinity lost its proper Gospel — the parable of the Rich Man and Lazarus, so well chosen to suit the Epistle — and borrowed that of the fourth Sunday after Trinity; into the place of this was drawn back the Gospel of the fifth Sunday, and so on; so that for the rest of the season the Roman Gospels are one Sunday out of the way. But in the English use the ancient order remains.

In the former half of the Christian year, from Advent to Trinity — which brings before us the successive events or lessons of the Lord's life — the Sunday Gospels contain the special teaching, and the Epistles are chosen to illustrate and emphasize that teaching, even in the four Sundays after the Epiphany on which, as already noted, they are consecutive. The choice of Gospels for the Sundays after the Epiphany shows a thoughtful selection of readings to illustrate the several Epiphanies of the incarnate Christ: first, in His home-life; second, in the beginning of His 'signs'; third, in His power over diseases of the body; fourth, in His power over the world of nature and of the mind; fifth, in the history of the Church; sixth, in the great consummation. In the latter half of the year, on the Sundays after Trinity, it is the Apostles who are teaching and the Lord who "confirms their word" by His signs and

His lessons of truth. After a few readings from the general Epistles of St. John and St. Peter and one (on the fourth Sunday) from St. Paul, we have that long range of selection from St. Paul's Epistles in their New Testament order, with one exception on the eighteenth Sunday, to which attention has been already called. And if there is need of supplying two Sundays at the end of the year, the Epistle for the fifth Sunday after the Epiphany, taken for the first vacant Sunday, carries on the order one step further.

The connection of Epistle with Gospel and of both with the Collect on the several Sundays is worth careful study; it is illustrated in Bishop Coxe's "Thoughts on the Services" and Bishop Doane's "Mosaics".

In the notes on the Calendar (page 61), attention has been called to the fact that, as far as dates are concerned, the part of the year from Advent to the eve of Septuagesima is regulated by Christmas or Epiphany, which is kept by the Roman Calendar, and the part from Septuagesima to the eve of Advent is regulated by Easter, the date of which is determined by the Jewish or lunar Calendar. The Epiphany is older in observance than Christmas; in the East it is called the Epiphanies (in the plural), and while it is primarily the festival of the Baptism — the date of which it may well preserve as the 6th day of January — it also commemorates the Nativity and the visit of the Wise Men; it is for the oriental Christians a greater day than Christmas.

The first writer, as far as we know, who placed the date of the Nativity on the 25th of December was Hippolytus of Rome, about the year 220; but the testimony of St. Chrysostom, soon to be cited, and perhaps the testimony of Tertullian, give us reason to think that its observance dates from an earlier time. It was introduced into the East a century and a half later; we have the sermon in which on Christmas, probably in the year 386, St. Chrysostom commended it to the Christians of Antioch as an observance not ten years old indeed among them, but kept at Rome, where men had access to the archives, from the beginning and by old tradition.⁴ The name 'Christmas' (the special 'mass' or 'service' of Christ) can be traced back to the year 1123; it displaced in our language the name 'yule', apparently a word of merriment, and perhaps connected with 'jolly'. The nations Christianized by Latin-speaking missionaries call the feast by words such as the French 'Noel', derived from '*natalis*', meaning '*dies natalis Domini*', 'the Lord's birthday'. The time of preparation for it is 'Advent', the name of which explains itself. In the Roman use it includes four Sundays; in the Milanese (Ambrosian) and Mozarabic, it has six, beginning on the

⁴ None of the chronologers seems to note that at the time of our Lord's birth the solstice occurred on the 25th of December; the error in the Julian Calendar accumulated between Cæsar's reform and the Council of Nice—three days in 400 years—has never been corrected.

Sunday after St. Martin's Day (November 11); in the 'Comes', five, one being our 'Sunday next before Advent'.

St. Stephen's is the earliest recorded Saint's day; St. John Evangelist and the Innocents naturally stand with him close to Christ. The old English name of the Innocents' Day is 'Childermas'. The festivals of the Circumcision, the Purification ('Candlemas'), the Annunciation ('Lady Day', i.e., 'Our Lady's Day') and the Nativity of St. John Baptist, take their dates from Christmas.

'Lent' (a word first found about 1275) is a shortened form of the substantive 'lenten' (first found about 1000), and means 'spring'. It appears to be of the same stem as 'long', 'length', and to have reference to the lengthening of the days at that time of the year. The fast before Easter was at first of short duration and very rigid, in some cases of forty hours; next, it included the week-days of six weeks; then, in the seventh century, four days being prefixed, it became our Lent of forty week-days. In Milan Lent still begins on the eve of the first Sunday; and with us the Collect for that Sunday makes mention of fasting as if it were then about to begin. The difference between Latin and English observances is shown by the contrast between the 'Carnival' of the former, and the 'Shrove-Tuesday'—that is 'shrift-Tuesday', 'confession-Tuesday'—of the latter. Ash-Wednesday, '*caput jejunii*', 'the head of the fast', takes its name, as is well

known, from the Biblical custom of sprinkling ashes upon the head in token of mourning.

The fourth Sunday in Lent is Refreshment or Refection Sunday, from the Gospel, or Mothering Sunday, from the custom of visiting the mother church or the mother's home. The fifth Sunday in Lent is Passion Sunday, as the services begin to look forward to the Passion; but Passion Week generally means, in older writers at least, Holy Week or the week next before Easter. The Sunday before Easter is Palm Sunday, though until the last revisions of the tables of Lessons there was in the reformed Anglican services no mention of the Lord's entry into Jerusalem. It should be noted that in the Gospels for the first six days of Holy Week, with the second morning Lessons for the Sunday and Good Friday, there is brought before us the full record of the Passion as written by the four Evangelists. Thursday before Easter was known as early as St. Augustine's time as the 'day of the Lord's Supper'; the English name of 'Maundy' Thursday, dating from about 1300, meant originally the washing of the feet of the poor in obedience to the Lord's 'new commandment', '*mandatum novum*', the day being called '*dies mandati*'. On Good Friday we have three Collects, a survival of the ancient solemn prayers of intercession on that day. In the first Collect, we commemorate the suffering and victorious Christ; in the second, we pray for the Church; and in the third, we pray that God will 'fetch home' (I)

His ancient people Israel, who worship Him within the lines of a special covenant, but do not know the Messiah who has come; (2) the 'Turks' or Mohammedans, who worship one God and acknowledge Christ, but profess higher allegiance to a later 'Prophet'; (3) Infidels, that is to say unbelievers, the heathen who do not know the one true God; and (4) Heretics, a word which historically can mean here only the separated bodies of Christians in the East, who for reasons involving no personal blame on their part are formally outside the Catholic Church. The name 'Good Friday' is distinctly English and Flemish. Easter-even has been from of old a stated time for the baptism of adults.

Easter, as the Venerable Bede tells us, takes its English appellation from 'Eostre' or 'Eastre', the name of a goddess whose festival was celebrated at the vernal equinox; her name, derived from 'east', shows that she was the goddess of the dawn or the sun-rising. The word first occurs as used by King Alfred about the year 890. In most other languages the name of the festival is from the Hebrew 'pesach' ('passover') through the Greek *πάσχα*, which, by the way, has no etymological connection with the verb *πάσχω*.⁵ The feast has been observed from the

⁵ The old pronunciation of the name of Queen Esther was the same as of the festival Easter, a fact which has led to some curious misunderstandings. The writer has seen in an old record the entry of a service on 'Esther-day'.

earliest times. There is a possible allusion to it in 1 Corinthians v. 7, compared with xvi. 8. St. Polycarp, who was martyred in the year 155, is reported to have attributed to St. John himself the custom by which it was kept in proconsular Asia; and at Rome the observance can be traced back to about the year 120. The rules for the determination of Easter and the feasts dependent upon it have been considered in the discussion of the Calendar.

The whole period of fifty days from Easter to Whitsunday was in the early times considered one continuous festival; and the Council of Nice (325), following more ancient custom, forbade kneeling in worship during that time, as on all Lord's Days. The name 'Pentecost', *πεντηκοστή*, though really an ordinal and meaning 'the fiftieth [day]', was applied to the period as well as to the high festival on which it closed; its earliest occurrence in the latter sense is in the year 305. There seems to be no room for reasonable doubt that the Coming of the Holy Spirit, 'the Pentecostal Gift', was on Sunday, seven weeks after Easter; but that it was parallel to the giving of the Law at Sinai, and that this event was seven weeks after the Exodus, seems to rest on late traditions. The word 'Pentecost' has passed into Christian use outside of England and some of the northern nations of Europe; but 'Whitsunday' has been the English name from at least the year 1050. The New English Dictionary has not yet (1912) reached the letter W; but Professor Skeat's re-

searches have made it certain that the word is really 'White Sunday', early shortened into 'Whit-Sunday' and then by a misunderstanding sometimes called 'Wit-Sunday', that is 'Wisdom-Sunday', with reference to the gift of the Spirit.

But why it was called 'White Sunday' is not so clear. Probably the right explanation is seen in the fact that Eastertide and Whitsuntide were the great seasons for adult baptism; in the south of Europe, Easter was the time specially chosen, and the white robes of the candidates gave to the first Sunday after Easter the name of '*Dominica in albis*', that is to say, '*in albis depositis*', as the robes were laid aside on that day. But in the northern countries the later day was naturally preferred, and the Sunday of the white robes, Pentecost, was the White Sunday. It is interesting to note that the word passed at a very early day from English to Icelandic, and that Skeat quotes this evidence from an Icelandic dictionary. Dr. Neale's ingenious argument that the word is 'Whitsun-day' and that 'whitsun' is the German 'pfingsten' (which is confessedly from the Greek πεντηκοστή, 'fiftieth'), is quite impossible; the Anglo-Saxon '*hwita sunnan*' cannot be a derivation or a corruption of the German 'pfingsten', of which the earlier form is 'pfingeste'. The correct spelling, therefore, is 'Whit Sunday'; the best Prayer Book use is for 'Whitsunday'; modern use at the Oxford Press and the King's Printers, and Dr. Coit's authority in this country from 1845 to 1871, have

given 'Whit-sunday'; Dr. Neale's influence gave us 'Whitsun-day' from 1871 to 1892; now our Book reads, as do the English Standard and the Cambridge Press and as did our Standards before 1845, 'Whitsunday'. 'Whitsun-week' indeed goes back to 1549, before the derivation from 'pfingsten' was dreamt of; it is an abbreviation of 'Whitsunday-week'; 'Whit-Monday' and 'Whit-Tuesday' are common forms. The octave of Whitsunday was from an early time observed in honor of the Holy Trinity; but it was in England that it came first to be observed as 'Trinity-Sunday' and to attain the dignity of a separate festival, giving its name to all the following Sundays of the year. The special observance is attributed to St. Thomas à Becket, about 1165; but it would appear to have been older by at least a century.

When, including the Sunday next before Advent, there are twenty-six Sundays after Trinity, the service for the sixth Sunday after the Epiphany is best brought in to the vacant place; when there are twenty-seven, the services for the fifth and sixth Sundays after the Epiphany are most suitably used. Note has been made on an earlier page of the Ember-days and the Rogation-days.

The reasons for assigning the festivals of the Apostles to the days on which they stand in the Calendar are for the most part now unknown. St. Andrew's Day, observed from at least the fourth cen-

ture, seems to be the only festival of an Apostle claiming to be really on the anniversary of his death. St. Peter's Day, still in the Roman use St. Peter and St. Paul's Day, is the day on which in the year 258 the supposed remains of the two Apostles were removed to a shrine in the place called 'At the Catacombs'. St. Philip and St. James's Day commemorates the dedication of a church at Rome in honor of those Apostles on the first day of May in or about the year 561. The Conversion of St. Paul seems to have been assigned to the Epiphany season by reason of his being the 'Apostle of the Gentiles'. "The other festivals of Apostles," says Bishop John Wordsworth, "differ so much in the East and the West that, although at present we have no explanation of the dates to offer, we may consider them days of dedication of churches or of translation of relics rather than actually traditional days of their martyrdom."

The Festival of the Transfiguration was first formally assigned in the West to the sixth day of August in 1457. It cannot be the actual day of the Transfiguration; but it was chosen as commemorating a special act of deliverance granted to the Christians under Mohammedan oppression. Michaelmas is the day of the dedication of a church at Rome to St. Michael the Archangel.

All Saints' Day ('All Hallows') dates from about the year 740. It is said that it was originally appointed on another day, about 610, to celebrate the

dedication of the Roman Pantheon as a Christian church. The Anglican Church on this day commemorates all who have departed this life in the faith and fear of God and await a joyful resurrection; the Roman communion commemorates on the first day of November the canonized saints who are believed to be with Christ in heaven, and has another festival, All Souls' Day, on the second of November in memory of the souls in purgatory, for which she drapes her altars in black.

COINCIDENCE OF HOLY-DAYS

Neither the English Prayer Book nor our own gives any rule as to the service to be used when a Holy-day 'concur' with another Holy-day or a Sunday; that is to say, when two Collects, Epistles, and Gospels and two sets of Lessons are appointed under different rules for the same day. And neither Book makes any provision for postponing the observance of a Holy-day until some later free day; as for instance, in the case of the Annunciation falling in Holy Week, the ancient use was to defer the observance of that feast until a week from Easter-Monday.

The following table was approved by the Convocation of Canterbury in 1879, and is generally accepted in practice among us. It places in two columns those Feasts and Holy-days which can concur, the name of the 'superior' day being placed in the first column or that at the left hand, and that of the 'inferior' day in the second column or that at the

right hand; the intention being that in any case of 'concurrence' the service appointed for the day in the left-hand column shall be said, with the insertion of the Collect for the day in the right-hand column after the other appointed Collect, thus making a 'commemoration' of the other day.

<i>The Service for</i>	<i>With the Collect for</i>
1st Sunday in Advent	St. Andrew
4th Sunday in Advent	St. Thomas
St. Stephen, St. John Evangelist, The Innocents	} Sunday after Christmas
Conversion of St. Paul	3d Sunday after Epiphany
The Purification	{ 4th Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima
Septuagesima, Sexagesima	Conversion of St. Paul
Sexagesima, Quinquagesima, Ash-Wednesday, 1st, 2d, 3d Sundays in Lent	} St. Matthias
Annunciation	{ 3d, 4th, 5th Sundays in Lent
Sunday before Easter to Tuesday in Easter-week, inclusive	} Annunciation
Easter-day, Monday and Tuesday in Easter-week, 1st Sunday after Easter	} St. Mark
1st Sunday after Easter	St. Philip and St. James
St. Mark, St. Philip and St. James	} 2d, 3d, 4th, 5th Sundays after Easter

<i>The Service for</i>	<i>With the Collect for</i>
Ascension-day	St. Philip and St. James
Whitsunday, Monday and Tuesday in Whitsun- week, Trinity Sunday	} St. Barnabas
St. Barnabas and all other Holy-days to All Saints' Day, inclusive	
	} Sundays after Trinity

In proposing this table, it was added that if there were 'additional' services the service appointed for the day in the right-hand column might be said with the 'commemoration' of the other, except on Good Friday, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday. It was intended that the word 'service' should include the Lessons, except that a lesson from the Apocrypha might at any time give place to one from Canonical Scripture. The table with its notes possesses no canonical or rubrical authority; but it represents good authority of custom.

It should be noted that when Christmas falls on Sunday, the next Sunday is the Circumcision and there is no Sunday after Christmas, the Christmas Collect ceasing on 'New Year's Eve'; and that liturgically there is never a second Sunday after Christmas, for if January 2, 3, 4, or 5 falls on Sunday, the Collect, Epistle, and Gospel to be read are those for the Circumcision; such a Sunday, however, has proper Lessons provided and for that purpose is called the second Sunday after Christmas. When the Circumcision or the Epiphany

falls upon Sunday, its service is the only one for that Sunday.

When Thanksgiving-day, by custom the last Thursday in November, falls on St. Andrew's Day, it seems most proper (if there is but one service), to use both Collects with the Epistle and Gospel for St. Andrew's Day and the rest of the Thanksgiving-day service.

Perhaps it should be added that the Collect, Epistle, and Gospel for a week-day not otherwise provided for are always that of the preceding Sunday, even when the service of the Sunday has yielded to that of a Holy-day; and that when a Holy-day falls on a week-day, the Collect of the preceding Sunday is not to be said after its Collect. The rubrics provide for the services to be used on the days between the Innocents' Day, the Epiphany, Ash-Wednesday, Ascension-day, and the following Sundays respectively.

The Collect for each Sunday or Holy-day is always to be said at both Morning and Evening Prayer on that day, even when it immediately precedes another Feast-day or a Sunday; but at Evening Prayer the Collect for that Feast-day or Sunday may be also said. On Eves, not being themselves Sundays or other Feasts, one Collect only should be said. Ash-Wednesday, Good Friday, and Easter-even are Holy-days but not Feasts; their Collects are not said at Evening Prayer of the preceding days.

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The New English Dictionary, and Skeat's *Etymological Dictionary*.

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Full comparative tables of Calendars, with notes on all the black-letter days of the English Calendar, will be found in Blunt's *Annotated Book of Common Prayer*.

VII.

THE HOLY COMMUNION—I.

HISTORY OF THE OFFICE

WE learn from the three Synoptic Gospels and from St. Paul's First Epistle to the Corinthians how it was that the Lord Jesus, the same night in which He was betrayed, in connection with the sacrifice and feast of the Passover, instituted the Sacrament of His Body and Blood. All four of the writers tell us the words with which He gave His disciples the bread and the wine over which He had spoken in thanksgiving and blessing, but none of them has preserved the words in which He gave thanks and blessed. That the Apostles after the Lord's Ascension and the Coming of the Holy Ghost observed the ordinance, no one doubts; but we cannot learn from the New Testament much as to the manner in which they did it, except that they broke the bread (Acts ii. 46; xx. 7) and ate it, drinking also from the cup which had been blessed (1 Cor. x. 16-18; xi. 20-29). The whole service is called in the Acts 'The Breaking of the Bread', and perhaps by St. Paul in the passage last cited 'The Lord's Supper', though it may be that by this term he means the common meal known as the Agape or Love-feast which accompanied the Sacrament.

At least from St. Augustine's time (about 450) the Sacrament has been frequently called The Lord's Supper. Its most common name in the primitive Church was The Eucharist, that is to say, The Giving of Thanks, probably with the distinct thought of a blessing asked in a thanksgiving (compare the Words of the Institution in the several Gospels); but we cannot affirm that the word *εὐχαριστία* in any place in the New Testament means or necessarily implies the Sacrament. In the East both the service and the consecrated elements were and are often called 'The Mysteries', or 'The Holy Mysteries'; but it must be remembered that the word *μυστήριον* does not mean something concealed or hard to understand; it means a revealed truth (as in Ephesians iii. 3-6), or an imparted blessing. St. Paul speaks (1 Cor. x. 16) of the cup and the bread as being each a Communion, *κοινωνία*, that is to say (most probably) something of which all the communicants partook; it was not until the fourth century that the name 'The Communion' or 'The Holy Communion', strictly applicable to the reception, was given to the whole sacramental act.

For many years the name most used in the Roman Communion has been that of 'The Mass', in Latin *Missa*. It is first found in the last quarter of the fourth century in the Epistles of St. Ambrose and the Itinerary of Silvia. Of itself it is an absolutely colorless word, being a verbal substantive derived from *mitto*, *missus*, as *collecta* is derived from *colligo*,

collectus; and at first meaning any religious service, it came to be commonly applied to the distinctive act of worship of the Christian Church. It is held by most scholars that *missa* was first a solemn dismissory formula at the end of the service, as to-day at the end of the Roman office the priest says, "*Ite, missa est*", and then came to be applied to the service itself. One would prefer the derivation, for which, however, there is but slender evidence, on the analogy of *collecta*.¹ The prayer *ad collectam*, on the occasion of the assembling of the people, became the 'Collect'; so the act of worship *ad missam*, on the occasion of the commission of the people for official duty, may have become the 'Mass', and the word may thus have served as a translation of the Greek word 'Liturgy', in its literal sense of a public service, of which we must speak in a moment.

To call the Holy Communion 'The Sacrament' or 'The Blessed Sacrament', as if there were no other, though the former is in somewhat common use among the people and the latter among devotional writers, unless it is evident that the speaker is using a rhetorical licence, is hardly correct; and to call the Communion Office a 'Celebration' (without adding such words as 'of the Eucharist' or 'of the Holy Communion') is hardly reverent.²

The distinctive name of the service used for the

¹ See the *New English Dictionary*.

² The *New English Dictionary* gives no literary example of this use, but cites it as modern colloquial.

Eucharist is the Greek word 'Liturgy', *λειτουργία*, or 'the Divine Liturgy'. It came to be used in English before the year 1600, and by as careful a scholar as Hooker, for any 'prescript form of prayer'; but in a formal treatise and in its study the word should be kept to its strictly proper sense. Its derivation is almost certainly from an adjective connected with the word *λαός*, 'people', from which we get our word 'lay', and from the noun *ἔργον*, *φέργον*, which appears in our language as 'work'. It means therefore 'public service'; and it was applied in Athens to a work for the public which a wealthy citizen discharged at his own expense, such as fitting out a war vessel or providing for the presentation of a drama. From this the Church applied it almost in our modern sense of 'public service', for the appointed order of her great act of worship. It is a great word with a great history.

But the consideration of names and words has drawn us away from the history of the service. There is little to be added from the New Testament, except to notice that the Epistle to the Hebrews is full of what may be called 'eucharistic allusions',³ and that some such allusions may be found elsewhere. St. Paul's argument (1 Cor. xiv. 16) that one praying in the congregation should pray in words that are understood, in order that the 'plain' man may know

³ The subject is treated in an interesting, if exaggerated, way in J. E. Field's *The Apostolic Liturgy and the Epistle to the Hebrews*; see Bibliography.

when to say 'Amen' at the 'thanksgiving', may well refer to the eucharistic service, especially as we remember how great stress the early Church laid on this response from the people. And St. Paul towards the end of his Epistle to the Romans (xv. 15, 16) uses words which very soon had distinctively liturgical sense, one of them being *λειτουργόν* itself, and the others *ἱεουργοῦντα*, *ἡ προσφορά*, and *ἡγιασμένη ἐν πνεύματι ἁγίῳ*. We may translate thus: "That I should be a leader of liturgical worship [or common service] for the nations, to the end that the oblation of the nations may prove to be acceptable, since it has been sanctified by [in] the Holy Spirit." And it may not be amiss to suggest that part of the imagery of the Book of Revelation seems to have been based on the worship of the Christian Church.

We pass on now to the history of that worship as it has led to the forms of the Communion Office in the English Book and in our own.

The earliest account of the eucharistic service which has reached us is contained in the Apology for the Christians written by Justin Martyr (of Samaria) to the Emperor Antoninus Pius in or about the year 152.⁴ As he describes it, the parts of this service "on the day called Sunday", when "all who live in cities or in the country come together to one place", were these:—

⁴ First Apology, chapters 65-67; a translation is in the *Ante-Nicene Christian Library*.

1. The memoirs of the Apostles or the writings of the Prophets are read, as long as time permits.

2. The President instructs and exhorts to the imitation of these good things.

3. All rise together and offer prayers.

4. We salute one another with a kiss [and alms are received for the poor].

5. Bread, and wine mingled with water, are brought to the President.

6. He taking them gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Spirit, and offers prayers and thanksgiving at considerable length, according to his ability.

7. The people assent, saying 'Amen'.

8. They who are called deacons distribute to the congregation the elements which have been blessed and carry a portion to those who are absent.

Here we see a definite order of the service, while yet there is preserved to the officiating Bishop or priest, presumably speaking under divine or prophetic guidance, freedom of utterance in prayers and thanksgiving. That order has never been changed, in any essential part of its outline. Every full and formal celebration of the Holy Communion to this day is with a service which contains the reading of New Testament Scriptures (the 'memoirs of the Apostles' are probably the Gospels and the 'writings of the Prophets' the Epistles), a sermon or homily, prayers, acts of charity, the presentation of the

appointed elements, the blessing of the elements by the celebrant with thanksgiving and prayer, the 'Amen' of the congregation, and the communion in the elements which have been consecrated. The history of the service is the history of its modifications along these lines, which had evidently been fixed so early that in a half century after the death of St. John they were the established rule of the Church.

The earliest extant liturgy completely written out is that known as the Clementine, and found in the so-called 'Apostolic Constitutions', of about the year 350;⁶ it was evidently composed as an ideal form of service, some of the prayers being quite long, and was probably never used; but it shows the order and mould of the service at that time in the East. Its teaching as to these matters is confirmed by the Catechetical Lectures of Cyril, Bishop of Jerusalem,⁷ delivered in the year 347, in which he explains in a devotional way the parts of the service as they follow in order. Without doubt the liturgies still in use in the Orthodox Eastern Church — best known to us as the Churches of Greece and Russia — go back in all their essential parts and in their order to the times of the Constitutions and of Cyril, except that the Clementine form does not contain the Creed and

⁶ Book VIII, beginning; translated in the *Ante-Nicene Christian Library*.

⁷ Lectures xxii, xxiii; translated in *Nicene and Post-Nicene Fathers*; see also Burbidge, pp. 28 ff.

the Lord's Prayer, probaby because in the earliest days they were not committed to writing but were supplied—at least the Lord's Prayer — from memory. And the fact that the earliest Latin liturgies have the same outline and order assures us that while the worship of the Church of the West was still in Greek it was in all essential points the same as that of the Church of the East. Of this more will be said presently.

Holding in mind this fact of the essential unity of all liturgical service, we note that we find, at as early a date as a century after that last mentioned, five families of liturgies, all in general agreement, but differing somewhat in their tone, and distinguished by the position given to what is called the 'Great Intercession' (the 'Prayer for the whole State of Christ's Church'). They are as follows:—

1. The West Syrian (Antioch and Jerusalem) and Byzantine (Cæsarea and Constantinople). Its present forms are the liturgy of St. James, used on the island of Zante on St. James's Day and at Jerusalem on the last day of the year, much admired by the Scottish Churchmen and the English Non-jurors, and the Liturgies of St. Basil and St. Chrysostom, which are used, the former on special days and the latter on ordinary days, throughout the Orthodox Church of the East. These all have the Great Intercession after the Invocation of the Holy Spirit which completes the act of Consecration.

2. The East Syrian, of Persia and Mesopotamia,

now used by the Nestorians, who, on account of formal heresy dating from the year 431, are separated from the Orthodox Church. In these the Great Intercession precedes the Invocation.

3. The Alexandrian or Coptic, used in Egypt and Abyssinia by the Monophysites, whose separation from the Orthodox Church dates from 451. (The Greek Liturgy of St. Mark is no longer in use.) The Great Intercession in liturgies of this type is contained in the Preface to the Triumphal Hymn or *Tersanctus*.

4. The Gallican Liturgies, once used in Gaul, Spain, and North Italy, and probably to some extent in Britain. They have been called Ephesine or Johannine, but they cannot be traced to Ephesus or to St. John, though doubtless of Eastern origin. These Liturgies were largely superseded by the Roman rite in the time of Charlemagne. Their survival to our day is probably in the Ambrosian Liturgy, still used in a modified form at Milan, and certainly in the Mozarabic Liturgy, still used in the form given it by Cardinal Ximenes (1500) in a few chapels in Toledo. In these the Great Intercession follows immediately upon the first presentation of the elements (the 'Offertory').

5. The Roman Liturgy, which in its present form has a part of the Great Intercession before and a part after Consecration of the Elements. We have no example of the early Liturgy of the Church of Rome. In the form in which it prevails, as almost

the only eucharistic service employed in the Roman obedience throughout the world, it shows the influence of Gallican forms and strange traces of confusion and duplication of parts; but it has been practically unchanged since about the year 800.⁷ The special form which it assumed in England, from the time of Osmund, Bishop of Salisbury, in 1085, is that known as the Sarum Use. The present English Liturgy belongs to the Roman (or Western) family; and the general structure of our own is traced back through the English to the same source.

But the English Office has a connection with one of the other four families of liturgies, and ours has in its most important part followed another of those families. The position of the great Prayer for the Church, in the English Book since 1549 and in our own, following as it does upon the first offering of the elements and preceding the central part of the service, is distinctly Gallican; it may have been taken from the Mozarabic Use, with which Cranmer was certainly acquainted. And in our American Prayer Book the provision of an explicit Oblation and explicit Invocation of the Holy Spirit, following immediately upon the words of the Institution, and made an essential part of the Prayer of Consecration, is due to the conscious and almost immediate influence of the Greek Liturgies. For it was from the

⁷ As to the Leonine, Gelasian, and Gregorian Sacramentaries, see page 118.

study of the Greek Liturgies that the English Non-jurors and Scottish Churchmen from about the year 1718 placed the Oblation and the Invocation in their Liturgies; and Bishop Seabury, having received from them the form of the Prayer of Consecration for the service which he set forth in Connecticut in 1786, secured its adoption in the Prayer Book of the Church of the United States, as has been noted above.⁸

Our Communion Office, therefore, is of the Eastern or Greek mould in its central act; it has the Great Intercession in the Gallican position; and in other matters it conforms to the general outline of the Western or Latin or Roman Liturgy, while it is in no sense distinctly Roman. This Roman outline, moreover, is broken in upon and obscured, both in the English Book and in our own, by the insertion of a public form of preparation, beginning with the Exhortation and ending with the Comfortable Words, the suggestion of which came from reformers in Germany. The second and the third of the five families of liturgies mentioned, having been used for centuries by bodies outside of the communion of the Catholic Church (though the services themselves are not unorthodox), have not affected our service.

The following table shows in parallel columns the successive parts of the Greek Liturgies, of the Roman Liturgy in its pre-Reformation English form

⁸ See p. 22.

(and practically in its present form), of the English Liturgy of 1549, and of the American Liturgy.* A few notes of explanation are added below.

<i>Greek Liturgies</i>	<i>Roman Liturgy, Sarum Use</i>	<i>English Liturgy of 1549</i>	<i>American Liturgy</i>
[Service of Prothesis]	Preparation, including Lord's Prayer and Collect for Purity	Lord's Prayer and Collect for Purity	Lord's Prayer and Collect for Purity
Deacon's Litany	Introit	Introit	
Little Entrance, with Book of Gospels	Lord, have mercy Gloria in excelsis	Lord, have mercy Gloria in excelsis	Commandments, and Lord, have mercy
Prayer, Epistle, and Gospel	Collect, Epistle, and Gospel, with Gradual, etc. [Homily]	Collect, Epistle, and Gospel Creed	Collect, Epistle, and Gospel Creed
Prayers for Catechumens and for the Faithful	Creed	Homily or Sermon	Sermon
Great Entrance with the elements	Offertory, with presentation of elements	Offertory, with presentation of alms and elements	Offertory, with presentation of alms and elements

* For the full Greek, Latin, and English forms, see the Bibliography at the end of this Chapter.

<i>Greek Liturgies</i>	<i>Roman Litur- gy, Sarum Use</i>	<i>English Litur- gy of 1549</i>	<i>American Liturgy</i>
Creed			Prayer for the Church, Invitation, Confession, Absolution, Comfortable Words
Salutation	Salutation	Salutation	
Lift up your hearts	Lift up your hearts	Lift up your hearts	Lift up your hearts
Preface, Tri- umphal Hymn	Preface, Tri- umphal Hymn	Preface, Tri- umphal Hymn	Preface, Tri- umphal Hymn
Benedictus and Hosanna	Benedictus and Hosanna	Benedictus and Hosanna	Prayer of Access
	Prayer for the Church on earth, with names of Saints	Prayer for the Church on earth, and for the de- parted	
Commemora- tion of Re- demption	2? Prayer for acceptance of service, and 3? for a bless- ing on it for consecration	Commemora- tion of Re- demption 3. Invocation of the Holy Spirit	Commemora- tion of Re- demption
1. Words of Institution	1. Words of Institution	1. Words of Institution	1. Words of Institution
2. Oblation	2. Oblation	2. Oblation	2. Oblation
3. Invocation of the Holy Spirit	3. Offering of gifts to heav- enly altar		3. Invocation of the Holy Spirit

<i>Greek Liturgies</i>	<i>Roman Liturgy, Sarum Use</i>	<i>English Liturgy of 1549</i>	<i>American Liturgy</i>
Prayer for living and departed	Prayer for the departed		Intercession
Holy things for the holy	Doxology	Doxology	Doxology
Lord's Prayer	Lord's Prayer	Lord's Prayer, Invitation, Confession, Absolution, Comfortable Words	
Prayer of Access	Prayer of Access	Prayer of Access	
Communion	Communion	Communion	Communion (Lord's Prayer)
Thanksgiving	Post-Communion Collect	Post-Communion Verse Thanksgiving	Thanksgiving Gloria in excelsis
Dismissal	Dismissal	Benediction	Benediction

The differences between the order of our service and that of the English Book since 1552 are thus shown:—

<i>Present English</i>	<i>American</i>
Commemoration of Redemption	Commemoration of Redemption
3? Prayer for the benefit to Communicants	1. Words of Institution
	2. Oblation
1. Words of Institution	3. Invocation of the Holy Spirit

<i>Present English</i>	<i>American</i>
	Intercession
	Doxology
Communion	Communion
Lord's Prayer	Lord's Prayer
Prayer of Intercession and self-oblation <i>or</i> Thanksgiving	Thanksgiving
Gloria in excelsis	Gloria in excelsis
Benediction	Benediction

In the Greek Liturgies the service of the Prothesis includes an elaborate preparation of the elements, with prayers for the preparation of the priest and others; it is said in the chapel of the Prothesis, which corresponds to our credence-table, but it is at the side of the sanctuary and not included in it. There are two Entrances, but with full ceremonial: the Little Entrance with the Book of the Gospels, and the Great Entrance with the elements which have been prepared for consecration. The Prayers for the Catechumens have altogether or quite disappeared, as there is no recognized body of catechumens now. (In the Roman service the priest says in this place "Oremus", 'Let us pray', but there is no prayer following except on Good Friday.) The Salutation is in the familiar words, "The Lord be with you", and has the response "And with thy spirit". The 'Lift up your hearts', in Latin 'Sursum corda', is first quoted in the Canons of Hippolytus (about 200) and by Cyprian of Carthage (martyred in 258), but as an

already familiar phrase. The 'Holy, Holy, Holy', from Isaiah vi. 3 and Revelation iv. 8, is best called the 'Triumphal Hymn', or (if the term is preferred) the 'Tersanctus', that is 'Thrice Holy'. It is often given the name of 'Trisagion', which has exactly the same meaning in Greek as has 'Tersanctus' in Latin, but which to the Greeks means a short hymn sung by them as an earnest litany-like prayer: "Holy God, Holy Mighty One, Holy Immortal One, Have mercy upon us."

The Creed was not said in the eucharistic service of the earliest times. In fact, we are told that it was introduced by two Bishops of doubtful orthodoxy about the year 500, in order to prevent additions to it which might condemn their peculiar views. In the Roman Church it is now said only on Sundays and on a few other special days.

The Gloria in excelsis is an Eastern Hymn, and is found in its full form, as is well known, about the year 450. But in the East it is a daily morning hymn, and has no place in the Liturgy. At Rome it was for a long time used only when a Bishop was celebrating the service, at first on Christmas, then on Sundays, and finally on other days. The use of the phrase "Blessed is he that cometh in the Name of the Lord, Hosanna in the highest", is common to Liturgies of both East and West.

In the Roman use, the retention of the words 'Kyrie eleison', transliterated from *Κύριε ἐλέησον* ('Lord, have mercy'), is one of the indications that

the service was originally in Greek. For a considerable time there was at Rome an Old Testament Lesson, or 'Prophecy', before the Epistle and Gospel; it is still retained by the Roman Church on certain week-days in Lent and at Ember seasons, and the Mozarabic Liturgy has it in every service. (It may not be unreasonable, as suggested further on, to find a reappearance of the Prophecy in the Ten Commandments of the English and American Books.) The 'Gradual', sometimes corrupted into 'Grail', was a Psalm, and is now a verse, sung after the Epistle from the steps ('*gradus*') of the lectern at which the eucharistic lessons were read. It was followed by 'Alleluia' or in penitential seasons by a long-drawn-out melody called a 'Tract'; and 'Alleluia' was sometimes followed by a 'Sequence' or 'Prose' (from '*prorsus*', that which goes forward), an example of which is 'In the midst of life' in the Burial Office. There was little preaching at Rome, and the homily was early omitted there.

The consideration of the order of the parts of the Prayer of Consecration is reserved for a later page.

The First Prayer Book of Edward VI was preceded by "The Order of the Communion", set forth in March 1548, and ordered to be first used on Easter-day. Nothing was to be changed in the Latin service so long in use; but after the priest had consecrated the elements and himself received the Communion, he was to say the new 'Order' in English.

This consisted of the Exhortation, the Invitation ('Ye who do truly'), the Confession and Absolution, the Comfortable Words, and the Prayer of Humble Access ('We do not presume'), which were followed by the administration in both kinds with the words, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life"; "The Blood of our Lord Jesus Christ, which was given for thee, preserve thy soul unto everlasting life"; and then the Benediction with 'The Peace of God'. All the parts of this 'Order' as well as of the preparatory 'Warning', suggested by and largely derived from German reforming services, passed into the Prayer Book of the following year, and still remain, with but slight variations, in the English and American Books.

But in framing the Communion Office in 1549 Cranmer did much more than translate the ancient Latin service and incorporate into it the new order for the preparation of the communicants and for administering to them both the consecrated bread and wine, of the latter of which they had been for some three centuries deprived. He followed indeed the old office, but with the omission of the psalmody, etc., after the Epistle and with provision for the presentation of alms for the poor, until the Hosanna after the Triumphal Hymn. Then he practically rewrote the whole of the Great Intercession and the Prayer of Consecration in words more full and clear and beautiful than before and evidently with the

design of better arrangement. First, he brought together the petitions for the living and the departed into one new prayer with the bidding words, "Let us pray for the whole state of Christ's Church." His form is almost exactly that of the present prayer with that title, if we substitute for the final paragraph the third of the additional prayers in our Burial Office ('We give thee most high praise'), with special mention of the Virgin Mary, the Patriarchs, Prophets, Apostles, Martyrs, etc., followed by the words, "We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and do now rest in the sleep of peace; Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection we and all they which be of the mystical body of thy Son may altogether be set on his right hand." Upon this followed without a break the Prayer of Consecration, with first a brief commemoration of Christ's redemptive work; then the Invocation of the Holy Ghost upon the gifts and creatures of bread and wine, "that they may be unto us [this is the Roman phrase] the Body and Blood of thy most dearly beloved Son Jesus Christ"; then the narrative of the Institution; then the Oblation ('Wherefore, O Lord and Heavenly Father'), as we have it now, with the rest of the prayer as in our Book, and a petition in these words: "Command these prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy taber-

nacle before the sight of thy divine Majesty"; all concluded by the Lord's Prayer. The 'Order of the Communion' was then inserted, after a salutation and greeting, its Benediction (now enlarged to its present form) being deferred till after the newly written Thanksgiving.

A comparison of this office with the Roman, having reference to the parts of the Prayer of Consecration, makes it evident that a devout and scholarly hand was attempting to bring order out of confusion. In all the ancient liturgies, it may be safely said, the Words of Institution, the Oblation, and the Invocation, had a place, and in this order, which the Greek Church has never lost or obscured.¹⁰ In the Roman Liturgies at a comparatively early time, and probably as a result of combination of forms, there had come to be two clauses of the Consecratory Prayer which might be called Oblations and two which might be called Invocations; they are marked in the table 2? and 2, 3? and 3, respectively.

Now, there can be little doubt that the clauses marked 2? and 3? are anticipatory and not an essential part of the service. Cranmer saw that the Obla-

¹⁰ In our copies of the East Syrian (Nestorian) Liturgies the Words of Institution are not found; but it seems quite certain that they were omitted in the writing for reverence' sake and were repeated from memory. The (Roman) Catholic Encyclopædia says that "it is certain that all the old Liturgies contained" a prayer of Invocation.

tion which he wished to preserve was that which followed the Words of Institution, and therefore he omitted that marked 2?; but he failed to see that the prayer (marked 3) for the presentation of the gifts by the ministry of God's Angel upon the heavenly altar, was in reality a prayer for the 'operation of the Holy Spirit' in blessing, and he fell back upon the prayer for blessing (3?) which precedes the Words of Institution, and made it, out of true place, a definite Invocation of the Holy Spirit. Finally, before the Doxology which closed the whole prayer, he turned the petition for the divine action—for God's 'Holy Angel' seems certainly to be His Holy Spirit or His Word—into a petition for the ministration of His 'holy angels' in bringing the worship before God. Thus the order of the essential parts of the prayer in the Book of 1549 became 3, 1, 2—Invocation, Words of Institution, Oblation—an order which had never been employed before, and the consideration of which must have caused the Archbishop anxious thought after it had passed into use.

It seems strange that the learned scholar who had framed such a prayer as this for eucharistic worship should have been content to substitute for it three years later the bald and unprimitive form which still remains in the English Prayer Book. The removal of the Prayer for the Church to a place after the Offertory made the service in this particular conform to Gallican or Mozarabic Use; and the abbreviation of this prayer at the end by this omission of all refer-

ence to the departed was due no doubt to controversies under the influence of Calvinistic and Zwinglian reformers on the Continent. Cranmer was a man of doubtful mind in regard to many matters; educated in the mediæval school of theology, he had felt obliged to break with it in some important particulars; and we can hardly wonder that he was at one time minded to advance with the scholars of the Continent, two of whom (Bucer and Peter Martyr) were Professors of Divinity at Oxford and Cambridge, and at another time inclined to fall back upon what had been so long held as the faith and practice of Western Christendom.

But the influences which changed the Book of 1549 into that of 1552 were not altogether what would be called Protestant or, at a later time, Puritan. The Prayer Book which inserted an Absolution into Morning and Evening Prayer and introduced into the Baptismal Office the declaration that the baptized child was regenerate, which retained conspicuously the sign of the Cross in Baptism and required kneeling at the reception of the Holy Communion, did not seek to satisfy all the objections of the radical reformers. Now the Prayer of Consecration in the new Book of 1552, after a short commemoration of redemption and a prayer that the communicants may be made partakers of Christ's most blessed Body and Blood, including no offering of the elements to God and no prayer for their sanctification by the Holy Spirit, simply provided for a repetition of the

Words of Institution and the reception of the elements by priest and people. The Invocation which had preceded these Words was removed, though a phrase describing its desired effect in the soul was retained; and the Oblation which had followed them was removed also, though phrases carrying out part of its thought were turned into a memorial prayer at the end of the service. The result certainly was to teach that the consecration of the gifts was effected by the repetition of the Words of Institution introduced by a brief prayer for a blessing to ensue upon their reception.

This was distinctly Roman doctrine, such as Cranmer had learned from the scholastic authors whom he had studied in his youth; not the doctrine of the Missal, for that, though confusedly, taught the need of an offering to God and of a prayer for God's blessing, but the doctrine of the theologians taught in the books. Is it to be wondered at, that, finding the new Eucharistic Office acceptable neither to the adherents of the old theology nor to the advocates of the new, and (as suggested above) finding that he had after all placed the parts of the Consecratory Prayer in the wrong order, Cranmer fell back on the old theory of consecration and put the prayer into the short and apparently uncontroversial form of 1552, which the English still retain? It certainly seems to have been under the influence of Roman mediæval theology, if with the further thought that it would not be offensive to radical reformers, that it was adopted,

to be the use of the Church of England for centuries to come.

Other changes in the service were made in 1552, all of which we inherit. The removal of the Great Intercession to an earlier place in the service has been already noted; we should add that a petition for the acceptance of the alms was inserted in it, and that it was seriously abbreviated at the end. The placing of the preparation of the communicants before 'Sursum corda' instead of after the Consecration seems due to right instinct; for certainly they should be prepared to take part in the whole of the great act of worship and not in the act of communion alone; confession and absolution should precede the offering and the prayer for blessing which are the act of the whole church. The removal of 'Gloria in excelsis' to the end of the service makes it a part of the noble thanksgiving which precedes the blessing and violates no liturgical principle, if indeed it may not be called an act of liturgical propriety. And the insertion of the Ten Commandments before the Collect for the day was of the nature of a penitential introduction to the service, furnishing thoughts for self-examination before each of the petitions for mercy which had stood in the former office. A distinctively 'Protestant' change in the service was the displacement of the formulæ of administration—in both of which it should be noted, the Book of 1549 had read 'body and soul'—by the words, "Take and eat this in remembrance that Christ died for thee,

and feed on him in thy heart by faith with thanksgiving"; "Drink this in remembrance that Christ's blood was shed for thee, and be thankful". In the Elizabethan Book of 1559, the 1549 and 1552 formulæ of administration were combined. Finally, in 1662 a rubric as to the presentation of the Bread and Wine was inserted before the Prayer for the Church, the words 'and oblations' were inserted into that Prayer, and the present commemoration of the departed was added at its end.

The history of the American Communion Office calls for a brief statement as to the Scottish Offices from which our Prayer of Consecration has come to us. Episcopacy had been disestablished in Scotland in 1560; reintroduced in 1610, it was again disestablished in 1638 on the ground that Episcopacy was contrary to the Word of God; once more restored in 1660, it was again disestablished after the Revolution of 1688 as not being "agreeable to the inclinations of the people". Most of the Churchmen of that country were loyal to the deposed Stuart family, and they fell under the ban of severe laws, the most stringent of which were passed after the rising of 1745.¹¹ There was a strong bond of political sympathy between them and the English Non-jurors, who from faithfulness to the Stuarts had refused to take the oath of allegiance to the new line of sov-

¹¹England and Scotland had been united as one Kingdom with one Parliament in 1707.

ereigns; and there was also a strong bond of ecclesiastical sympathy which brought them together. Both the Scottish Churchmen and the English Non-jurors had among their clergy men of sound learning who made a study of liturgical matters; and for several reasons their minds were turned toward the Church of the East. They began to prepare forms of service for the Holy Communion; and recognizing no obligation to follow the English service in all its details, they first made use of the ill-fated Prayer Book which James I had sent to Scotland in 1637, in which the Communion Office closely resembled that of the first Book of Edward VI; and then, as they pursued their studies, they accepted the teaching and order of the Greek Liturgies, and among them in particular the Liturgy of St. James.

In or about the year 1700 appeared Stephens's "Liturgy of the Ancient Christians",¹² containing for the first time in the English language the Words of Institution, the Oblation, and the Invocation in their primitive order; and the same order was followed in the Non-jurors' Book of 1718, and in Scottish Offices of a later date. These offices, which contained only the Communion service, beginning with the Exhortation, were printed by themselves and were familiarly known as 'wee bookies'; they followed the general arrangement of the English Book of 1549, but placed

¹² Not to be confused with his "Liturgy of the Ancients", published in 1696; they are both reprinted in volume ii of Hall's *Fragmenta Liturgica*.

the parts of the Prayer of Consecration in the order just named. It was in the form of this service as published in 1764 that Bishop Seabury had worshipped in Edinburgh during the years 1752-1753, while he was studying medicine and waiting for his twenty-fourth birthday that he might be ordained, and which he found in use by the Bishops who consecrated him to their sacred office. In the 'Concordate' which he made with them, and which they and he signed on the following day, the Scottish Bishops say that though they are "very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavour all he can, consistently with peace and prudence, to make the celebration of this venerable Mystery [of the Eucharist] conformable to the most primitive Doctrine and Practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office"; and Bishop Seabury agreed "to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine Standards of Antiquity, to give his Sanction to it, and by gentle methods of Argument and Persuasion to endeavour, as they have done, to introduce it by degrees into practice, without the compulsion of Authority on the one side or the prejudice of former Custom on the other." The story has been told on earlier pages how Bishop Seabury in 1786, after the publication of the 'Proposed Book' in the 'South', set forth an edition of

the Scottish Communion Office for use in his diocese, and how at the General Convention of 1789 he secured the insertion of the Prayer of Consecration from this office in the Prayer Book set forth by the authority of the Church in the United States, and that with the full approval of all who shared with him in the important work of the Convention. Thus a great gift, which England could not impart to us because she had it not, came to the Church in this land from a body which men called "a shadow of a shade", and which called itself "the Catholic remainder of the Church of Scotland".

VIII.

THE HOLY COMMUNION—II.

COMMENTARY ON THE OFFICE

THE Order for the Holy Communion, the Divine Liturgy, consists of two parts, which were called in Latin 'Missa Catechumenorum' and 'Missa Fidelium'. At the former, which consisted of prayer, the reading of the Scripture, and instruction or exhortation, those who were preparing for baptism or even under discipline were allowed to attend, and the ancient liturgies contain prayers to be used at their dismissal; at the latter, the Christian Mysteries, only the faithful were present. In our office the point of division is not exactly defined. The rubric at the end of the service requires that "upon the Sundays and other Holy-days, though there be no Sermon or Communion, shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing". This would imply that the division of the service should come after the Gospel if there is no Sermon, or after the Sermon if one is provided, and seems to assume that the Creed will not be said if the celebration of the Sacrament is not to follow. But as the Offertory Sentences may be used at any time 'when the alms of the people are to be received', it is proper to defer the Benediction until the offerings have been made.

The English Prayer Book orders that when the 'Ante-Communion' is read the service shall conclude with the 'General' Prayer for the Church, making the preliminary part of the service end there; and this has come to be the usage with us, if a pause is made for the withdrawal of catechumens or non-communicants.¹ Formerly this was not so, the Communion-als being received from the communicants alone.

The first two rubrics are disciplinary, and call for interpretation by ecclesiastical lawyers rather than by commentators on the Prayer Book. It may be well to note that suspension or 'repelling' from the Holy Communion is not excommunication; that 'advertise' is old English and means 'notify' (see Numbers xxiv. 14 in the Authorized Version, where the Hebrew for 'advertise thee' is literally 'cause thee to know'); and that Canon 40 § II, makes provision for further possible action after the minister has given notice to the Ordinary (that is the Bishop) that he has thus disciplined a communicant.

The rubric before the Lord's Prayer speaks first of the Table at which the service is to be said, its covering, its place in the Church, and the part of it at which the officiating minister is to stand. The word 'Table' or 'Holy Table' is by no means peculiar to Reformation or post-Reformation times; it has been

¹ In this pause, the organ should not be played. Read in Bishop Coxe's *Christian Ballads* "The Soul-Dirge."

used from the fourth century,² and the corresponding Greek word is the common name for that which was more commonly, though by no means exclusively, called 'Altar' in the West. The first Book of 1549 used indifferently the names 'Altar' and 'God's Board'; and, by the way, 'table' and 'board' were interchangeable in English, as when we speak of the 'tables' on which were painted the Creed and the Lord's Prayer and the Commandments. Neither 'table' nor 'altar' of itself implies or denies anything as to doctrine.³ A 'fair' cloth, says a careful writer, implies "good repair as well as cleanliness"; it seems also to mean that the cloth shall not be embroidered with colors.

The phrase 'in the body of the Church or in the Chancel' comes to us from 1552. Its earlier part, 'in the body of the Church', carries us back to the time when it was customary in England, if the Communion was to be celebrated, to bring the Lord's Table into that part of the church in which the congregation were assembled, that they might hear and take part in the service; the chancels in most of the old churches being so deep, with a great deal of choir space, and sometimes so separated from the nave by a heavy screen, that the people could not readily either hear or see the officiant at the end of the building. To this day, in some churches in England,

² Cf. St. Paul in 1 Cor. x. 22.

³ As to the use of the word 'altar' in the Institution Office, see note on that office.

the communicants go into the choir after the Prayer for the Church or even at an earlier time, for convenience in taking their part in the service, literally 'drawing near with faith'. This removal of the Lord's Table seems to have been common in England until the time of Charles I; with us it is quite unknown. The word 'chancel', from the Latin *cancelli*, meaning 'bars of lattice-work', and then the part of a public building latticed off for judges or officers (chancellors), doubtless includes all parts of a church which we call by the name choir, sometimes also presbytery and sanctuary (or chancel proper), as appears from our use of the word 'chancel-arch'.

The 'right side of the Table' was, in our Book until 1835, as it has been in the English since 1552, the 'north side'; in the Book of 1549 the rubric read "The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer with this Collect". There can be no doubt that the change of word in 1835 was not meant to change the position of the officiating minister; but while in England, where all chancels are in the east,⁴ the north side meant a definite direction, in our country, where chancels are at all points of the compass, it had to be interpreted on the assumption that the chancel was in the 'ecclesiastical east', and the word 'right' was adopted to avoid ambiguity.

⁴ The orientating of churches in England dates back to early times.

The phrase 'right side' has given rise to much controversy, the points of which it is not necessary to reproduce. It seems certain, historically, that 'side of Table' means the long side as distinguished from the 'end'; that when the Lord's Table was brought into the body of the Church for the Communion it stood lengthwise, and that this position was not unusual even in the chancel; and that it was largely owing to Archbishop Laud that the Tables were finally turned about to stand crosswise or 'altar-wise', with the short ends north and south. With the lengthwise position of the Table, the priest obeying the rubric would stand facing south; what was he to do when the Table was turned? If he went with the Table, he found himself facing east, in the same direction as the congregation; if he stayed where he was, he found himself at the end of the Table, facing south. This is the historical or ritual difficulty, the decision of which is hardly worth the time involved in stating it; and it is not possible that any matter of doctrine could depend on its solution. The matter is settled for us, so far as it is settled, by custom; probably most of our clergy now stand facing east in the place where the Gospel is to be read, and thus at what may be called the 'right side' as one faces the people; while those who follow the old Anglican use stand at the 'right side' as one faces the Lord's Table itself, in the place where the Epistle is to be read, moving to the other position for the reading of the Gospel. It seems to

the present writer that those who follow the former use comply more closely with the rubric as it is read historically.

The words, "or where Morning and Evening Prayer are appointed to be said" have stood in the English Book since 1552 in the preceding sentence, and serve to define the word 'chancel' as including the place in which the clergy ordinarily minister. In our Book they give permission for saying the opening part of the Communion service in the reading-desk or stall, as far as to (or through) the Sermon; the Offertory must always be begun at the Lord's Table. This permission was intended, we are told, to cover the case of St. Peter's Church, Philadelphia, where the Lord's Table is still at the east end of the building while the reading-desk and pulpit are at the other end; and Bishop White, who was rector there as well as at Christ Church, did not wish to walk the length of the central 'aisle' to read the ante-Communion service and then walk back to preach the Sermon. Very probably the same conditions led to the use elsewhere of the permission given in the rubric.

The word 'Minister' is used in the early part of the service, because it may lawfully be read by a deacon; as has been noted before, the American Prayer Book almost invariably uses the word 'Priest' only in places where none but a priest may officiate. By Canon 22 § III, lay-readers are not permitted to read any part of the Communion service.

The direction to the minister to stand for the

Lord's Prayer and for the Collect while the people kneel, calls our attention here to the postures to be observed in this service, a matter as to which the rubrics do not give full instructions. At the General Convention of 1832, the House of Deputies asked the Bishops "to express their opinion as to the proper postures to be used in the Communion Office, with a view to effecting uniformity in that respect during its celebration." The Bishops replied that —

"First, with regard to the officiating priest, they are of the opinion that, as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him whenever that of kneeling is not expressly prescribed, to wit: in all parts, including the ante-Communion and post-Communion, except the Confession and the prayer immediately preceding the Prayer of Consecration."

Then, after speaking of the principles involved in their ruling, they added:—

"The positions, therefore, proper to be observed by the people during the Communion Office, the Bishops believe to be as follows: Kneeling during the whole of the ante-Communion, except the Epistle, which is to be heard in the usual posture for hearing the Scriptures, and the Gospel, which is ordered to be heard standing; the sentences of the Offertory to be heard sitting, as the most favorable posture for handing alms, etc., to the person collecting; kneeling to be observed during the Prayer for the Church Militant; standing, during the exhortations; kneeling

to be then resumed, and continued until after the Prayer of Consecration; standing, at the singing of the Hymn; kneeling, when receiving the elements, and during the post-Communion, or that part of the service which succeeds the delivery and receiving of the elements, except the Gloria in excelsis, which is to be said or sung standing; after which the Congregation should again kneel to receive the blessing."

These rules, given by way of counsel and not of authority, are still generally observed in the Church. Sometimes in a small congregation it is more convenient to stand during the receiving of the alms; when the long Exhortation is omitted, as is allowed if it has been read on one Lord's Day in the month, it is better to kneel through the short Exhortation or Invitation; and the Hymn after the Prayer of Consecration may be treated as a prayer, and thus the posture of kneeling continued through it.

One question remains, which is not easy to answer, before we pass from this third rubric, really the first which has to do with the service: Should the Lord's Prayer in this place be said by the minister alone or by the minister and the people together? The rubric before the Lord's Prayer in Morning Prayer instructs the people to say it with the minister "both here and wheresoever else it is said in Divine Service"; and it was shown there that 'Divine Service' certainly includes the Communion Office. Is the prayer, then, in this place to be considered a part of the public office, or is it part of the priest's preparation, the peo-

ple beginning to join in the service at the 'Amen' after the Collect for Purity or at the rehearsal of the Commandments? The Collect for Purity, both in the Roman service and in the Sarum Use, stands in the priest's office of preparation before the Introit and the approach to the altar. It would hardly seem that when in 1549 the two prayers were ordered to be said 'afore the midst of the Altar',⁵ although they still preceded the Introit, they were meant to continue as private prayers; but the service will permit that interpretation. Some good authorities, among them Mr. Scudamore, are of the opinion that the people should here say the Lord's Prayer with the minister. On the other hand, the almost universal custom in England, and the prevailing custom in this country, is that the people do not join audibly in the Lord's Prayer in this place or make a response to it; and the writer was told by Bishop Williams of Connecticut, on the authority of Dr. Samuel F. Jarvis and Bishop Smith of Kentucky, that both Bishop Seabury and Bishop White held that the people ought not to say it. It seems clearly a case where original and continued usage has ruled against a literal interpretation of a rubric, and where it may be well to yield to usage. There is no question that the people are to say 'Amen' to the Collect for Purity.

The Introit or 'Entrance' Psalm or Verse was so

⁵ Perhaps, as has been suggested to me, this meant 'at the foot of the altar-steps,' where the 'Confiteor', etc., had been said.

called from its use at the time when the priest was entering the sanctuary to begin the service. It was called in the Sarum Use 'Officium', a word which really belonged to all the former part of the service. In the first Book of Edward VI an Introit Psalm was printed in full before the Collect for each Sunday or Holy-day. A list of these Introits follows, inasmuch as they may well be used, either chanted in the Prayer Book version or sung in some metrical version; for instance: Hymns 412 and 413 are versifications of Psalm xxiii, the Introit for Septuagesima; Hymn 334 is a versification of Psalm cxxx, the Introit for the Second Sunday in Lent; etc.

TABLE OF INTROITS

First Sunday in Advent	Psalm	1
Second Sunday in Advent	Psalm	120
Third Sunday in Advent	Psalm	4
Fourth Sunday in Advent	Psalm	5
Christmas, first Communion	Psalm	98
Christmas, second Communion	Psalm	8
St. Stephen's Day	Psalm	52
St. John Evangelist's Day	Psalm	11
Innocents' Day	Psalm	79
Sunday after Christmas	Psalm	121
Circumcision	Psalm	122
Epiphany	Psalm	96
First Sunday after Epiphany	Psalm	13
Second Sunday after Epiphany	Psalm	14
Third Sunday after Epiphany	Psalm	15
Fourth Sunday after Epiphany	Psalm	2
Fifth Sunday after Epiphany }	Psalm	20
Sixth Sunday after Epiphany }		
Septuagesima	Psalm	23
Sexagesima	Psalm	24

Quinquagesima	Psalm	26
Ash-Wednesday	Psalm	6
First Sunday in Lent.....	Psalm	32
Second Sunday in Lent.....	Psalm	130
Third Sunday in Lent.....	Psalm	43
Fourth Sunday in Lent.....	Psalm	46
Fifth Sunday in Lent.....	Psalm	54
Sunday before Easter	Psalm	61
Good Friday	Psalm	22
Easter-even.....	Psalm	88
Easter-day, first Communion.....	Psalm	16
Easter-day, second Communion	Psalm	3
Easter-Monday	Psalm	62
Easter-Tuesday	Psalm	113
First Sunday after Easter	Psalm	112
Second Sunday after Easter	Psalm	70
Third Sunday after Easter.....	Psalm	75
Fourth Sunday after Easter	Psalm	83
Fifth Sunday after Easter	Psalm	84
Ascension-day	Psalm	47
Sunday after Ascension.....	Psalm	93
Whitsunday	Psalm	33
Whit-Monday	Psalm	100
Whit-Tuesday	Psalm	101
Trinity-Sunday	Psalm	67
First Sunday after Trinity	Psalm 119, part	1
Second Sunday after Trinity.....	Psalm 119, part	2
Third Sunday after Trinity.....	Psalm 119, part	3
Fourth Sunday after Trinity	Psalm 119, part	4
Fifth Sunday after Trinity	Psalm 119, part	5
Sixth Sunday after Trinity.....	Psalm 119, part	8
Seventh Sunday after Trinity	Psalm 119, part	7
Eighth Sunday after Trinity	Psalm 119, part	8
Ninth Sunday after Trinity	Psalm 119, part	9
Tenth Sunday after Trinity	Psalm 119, part	10
Eleventh Sunday after Trinity.....	Psalm 119, part	11
Twelfth Sunday after Trinity	Psalm 119, part	12
Thirteenth Sunday after Trinity.....	Psalm 119, part	13
Fourteenth Sunday after Trinity	Psalm 119, part	14

Fifteenth Sunday after Trinity.....	Psalm 119, part	15
Sixteenth Sunday after Trinity.....	Psalm 119, part	16
Seventeenth Sunday after Trinity.....	Psalm 119, part	17
Eighteenth Sunday after Trinity.....	Psalm 119, part	18
Nineteenth Sunday after Trinity.....	Psalm 119, part	19
Twentieth Sunday after Trinity.....	Psalm 119, part	20
Twenty-first Sunday after Trinity.....	Psalm 119, part	21
Twenty-second Sunday after Trinity.....	Psalm 119, part	22
Twenty-third Sunday after Trinity.....	Psalm	124
Twenty-fourth Sunday after Trinity.....	Psalm	125
Sunday next before Advent.....	Psalm	127
St. Andrew's Day.....	Psalm	129
St. Thomas's Day.....	Psalm	128
Conversion of St. Paul.....	Psalm	138
Purification.....	Psalm	134
St. Matthias's Day.....	Psalm	140
Annunciation.....	Psalm	131
St. Mark's Day.....	Psalm	141
St. Philip and St. James's Day.....	Psalm	133
St. Barnabas's Day.....	Psalm	142
Nativity of St. John Baptist.....	Psalm	143
St. Peter's Day.....	Psalm	144
St. James's Day.....	Psalm	148
[Transfiguration.....	Psalm	146]
St. Bartholomew's Day.....	Psalm	115
St. Matthew's Day.....	Psalm	117
Michaelmas.....	Psalm	113
St. Luke's Day.....	Psalm	137
St. Simon and St. Jude's Day.....	Psalm	150
All Saints.....	Psalm	149

The Ten Commandments, as has been noted already, were introduced into the Communion Service in 1552; but that was not the first time that they were publicly read in the English Church. As far back as the year 1281, in the Province of Canterbury, each parish priest was ordered to read and

explain the Ten Commandments four times a year; and the same order was given in the Province of York in 1460. In 1542 the English Bishops directed their clergy to read the Commandments twice each quarter; and in 1547, it was ordered that on every Holy-day when there was not a sermon the Creed, the Lord's Prayer, and the Ten Commandments should be recited in English after the Gospel. As they stand, they are now an Old Testament Lesson; and followed as they are by nine Kyries of uniform wording and one of somewhat different form, they have a special value.⁶ Our Book in 1790 introduced from the Scottish Office, as a discretionary addition to the Commandments, our Lord's Summary of them; since the last revision, it may be said either after or in place of the Decalogue, provided that the Decalogue be read once on each Sunday. The Summary, it may be noted, is quoted by our Lord from the Pentateuch; so that in either case we have a reading from the Old Testament Scriptures. The Commandments were not taken from any version of the Bible; but, as was also the case of the Comfortable Words, they were directly translated for use in the service. The Three Kyries (or Lesser Litany) follow the Summary when the Decalogue is not read, that the cry for mercy may not be omitted from the place

⁶It is said that the Duke of Wellington declared his judgment, that it would be worth while to keep the Church of England established, if only to make sure that the Ten Commandments should be read once a week in every parish in the land.

where it had stood of old. The ancient Collect for Grace to keep the Commandments was brought into this place for discretionary use from the Scottish service; it stands in the English Book at the close of the Communion Office, and also, as with us, in the Confirmation service.

Something has already been said (Chapter V) as to the Collects, Epistles, and Gospels. The announcement of the precise place at which the Epistles and Gospels begin may have been meant for a time when people could look for their places in the Bible, as many used to do when the text of a sermon was announced. The permission to say, "The portion of Scripture appointed for the Epistle" was granted in 1662, to relieve the conscience of those who would not call a passage from the Old Testament or the Acts or the Revelation by the name of an 'Epistle'; but having been appointed and read as an Epistle, it becomes such, and the concluding formula is always "Here endeth the Epistle". It is a very old custom that all in the congregation should rise to greet the Liturgical Gospel, technically called the 'Holy Gospel', and stand while it is reading; where the people stood during the whole service, resting at times on staves, they laid aside the staves, and those who had their heads covered removed their caps or mitres or crowns; a Greek Bishop lays aside his pall, as showing his submission to the Chief Bishop whose words are to be read; and all in the church, should, if necessary, turn so as to face the reader of

the Gospel. The salutation, 'Gloria tibi, Domine', is also of ancient use; though constantly sung in England, it has not been in their Prayer Book since 1552. The doxology at the end of the Gospel, 'Thanks be to thee, O Lord', 'Praise be to thee, O Christ', or other like words, has never been in any English Book except that prepared for Scotland in 1637, which also, alone of English Books, directed the priest to say, "So endeth the Holy Gospel". Ritual purists tell us that this is never to be said, because the Gospel never comes to an end, and because our response to the Gospel is the Creed.

It is an English use which we should not willingly change, to require the recitation of the Creed at every public service at which the Holy Communion is celebrated: in England, the Nicene Creed is always said after the Gospel; with us, either the Apostles' or the Nicene is said either after the Gospel or in Morning Prayer immediately before the Communion, or one is said in each service; only since 1892, our Book has prescribed that the Nicene Creed shall be said on the five great festivals of the year. It needs not to be noted that the Nicene Creed is distinctly the Eucharistic Creed of the Church, and is normally said in this place.

Between the Creed and the Sermon the minister is to notify the people of the Holy-days or Fasting-days to be observed in the week following— this seems therefore a rubric for Sundays — to give notice of the

Communion, for which purpose forms of 'warning' are provided at the end of the service, and to make publication of other matters. (Banns of Matrimony are no longer required by the laws of the land, and their publication has become obsolete.) It may be suggested that mention might well be made of days which are appointed for observance, even if for any reason there is to be no special service in that church on the particular days; the notice 'Friday in this week is a fasting day' might be very instructive and helpful though there were no other notices to give. The English Prayer Book directs that Briefs, Citations, and Excommunications are to be read in this place. Briefs are Royal Letters asking for special contributions, as a few years ago for the sufferers from famine in India;⁷ Citations are summonses to appear in court, practically limited now to the announcement that some member of the parish is a candidate for ordination and that objectors are to present their objections; and Excommunications are obsolete. Their rubric goes on to say that no one but the minister shall make any proclamation or publication in time of Divine Service (note the words applied to the Communion), and that he shall not proclaim or publish anything except what is prescribed by the rubrics or enjoined by the King or the Bishop. The spirit of this rule should regulate the giving of 'notices' from the chancel and in the Com-

⁷ Briefs are not unknown in American history.

munion Office; those of a semi-secular character would be better announced from the reading-stall or the pulpit, or posted in the porch.

The Sermon, as an exposition of the Church's teaching from the Scriptures, it needs not be said again, is very ancient; and it is certainly a valuable part of public service. It is expressly ordered by our Church only in this place and in the opening rubric of each of the Ordination services and in the Institution Office.

After the Sermon, the priest returns to the Lord's Table and begins the Offertory, saying one or more of the prescribed sentences. The 'Offertory' is not the receiving of the alms, nor the alms themselves, but the sentence or sentences read at the time of receiving the offerings.⁸ Of these sentences, the first and the last four were added at our revision of 1892; the rest are in the English Book. They may be divided into four classes: the first six are general; then five (beginning with 'Who goeth a warfare?') have to do with gifts for the support of the clergy; then ten (beginning with 'While we have time') are more appropriate when alms are received for the poor; the last four may be called oblationary or doxological. A little study will show that all the sentences may be read at one time or an-

⁸ The word may perhaps also be used to include the oblation in the following prayer; 'begin the offertory' might then mean that a new part of the service begins here; compare before Sursum corda the words 'the Priest shall proceed'.

other for the instruction and encouragement of the congregation; and the two excellent sentences from Tobit may help to vindicate our teaching as to the use of the Apocrypha.

Only two of the Offertory Sentences—the second and the fifth—besides those peculiar to our Book, agree exactly in reading with the Authorized Version; some are taken from Coverdale, some from the Great Bible, and some must have been specially translated for use in this place.

Both these Sentences and the rubrics which follow, together with the first clause of the Prayer for the Church, remind us of the importance of the ancient custom, dating back to apostolic times, that at the celebration of the Eucharist, when bread and wine were offered for the Sacrament, alms were also offered for the poor. This presentation of alms had long been nearly extinct in the West, when it was revived in the English Church in the reign of Edward VI. The ‘other devotions of the people’ evidently mean gifts for other purposes than the relief of the poor, such as the support of missions, the maintaining of divine worship, and in fact what may be called, in the language of the English rubric, ‘pious’ as distinguished from ‘charitable’ uses. Our Canons (Canon 16 § II [iv]) specially provide that “the Alms and Contributions, not otherwise specifically designated, at the Administration of the Holy Communion on one Sunday in each calendar month, and other offerings for the poor, shall be deposited

with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister, or under his superintendence, to such pious and charitable uses as shall by him be thought fit." They also (Canon 16 § II [i]) declare it to be the duty of ministers to give suitable opportunities for offerings to maintain the missionary work of the Church at home and abroad.⁹ The basin with the alms is to be 'humbly presented and placed upon the Holy Table', where it should remain at least until after the prayer has been offered for the acceptance of the alms. At the Offertory, as indicated by the wording, the distinctive service of the priest begins.

The bread and wine for the Communion are next to be placed upon the Table. This is the First Oblation or the Offerings of the First Fruits, '*Oblatio Primitiarum*', originally taken out of the gifts brought by the people in kind; later the parishioners in England provided the bread and wine in turn; now they are provided at the charges of the parish. At the consecration of the English Sovereign, he himself offers to the Archbishop the elements for the Communion, and that before he makes his offerings of cloth of gold and a gold ingot. Our Book says nothing as to the kind of bread which is to be pro-

⁹ The Liturgy for Scotland, 1637, provided that of the offerings at the Communion, "one half shall be to the use of the Presbyter, to provide him books of holy divinity; the other half shall be faithfully kept and employed on some pious and charitable use, for the decent furnishing of that Church, or the public relief of their poor."

vided. No one could doubt that, as the English rubric says, it should be "the best and purest wheat bread that conveniently may be gotten"; and it would seem that the priest is at liberty to follow the custom of the Western Church in the use of unleavened bread¹⁰ or that of the Eastern Church in using leavened. It is a very ancient custom, dating back to Justin Martyr, and doubtless derived from the Passover use, that a little water should be mixed with the wine; it has sometimes been done in the sacristy before the elements were brought into the church, and sometimes at this point of the service. The latest decision in England, that of the Archbishop of Canterbury in the case of the Bishop of Lincoln (see Bibliography), has been that the mixture when practised should be at the earlier time; in this country Bishop Seabury's rubric after the presentation of the alms is often followed: "The Priest shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's Table, putting a little pure water into the cup."¹¹ The actual

¹⁰ Mr. Fortescue tells us that it was not until the eighth century that unleavened bread gradually came into use in the West.

¹¹ The Bishop of Vermont, to whom I am also indebted for other suggestions and corrections, reminds me that the following declaration was made by the House of Bishops in 1886: "That the mixture of water with the eucharistic wine is lawful, and in conformity with the usages of the Catholic Church, and that there is no objection to the use of the mixed cup, providing the mingling be not ritually introduced until it be authorized by the rubric."

presentation of the bread and wine should, by the rubric, follow that of the alms.

An interesting question arises here: Does the word 'oblations' in the Prayer for the Church, and also in the preceding rubric (which dates only from our last revision), refer to the elements of bread and wine now presented on the altar for the purpose of consecration, or does it mean the 'other devotions' of the people or perhaps merely duplicate the word 'alms'? The words 'and oblations' in the prayer and 'or oblations' in the side-note were first inserted in 1662, at which time also the sentence as to the presentation of the bread and wine was inserted as a rubric; and this seems to show that the presented elements were meant by the 'oblations'. But a careful historical study,¹³ as Bishop Dowden and others have shown, makes it evident that the word 'oblations' was constantly used of offerings of money; and probably Scudamore is right in saying that "'by 'alms and oblations' are meant the offerings of the people of whatever kind, and therefore including the bread and wine which the priest has now placed upon the Holy Table.'" Still, the phraseology of the new American rubric and such American custom as can be quoted seem to justify us in omitting the words 'alms and' and saying simply 'to accept our oblations' in the Prayer for the Church when there has been no collection of alms but the elements for the Communion have

¹³ Further Studies, pp. 176 ff.

been presented. Even if the alms are not received, one of the sentences is to be read for the 'Offertory'.

The presentation of the bread and wine at this time, unless indeed they are now brought from the sacristy, assumes the use of a credence or preparation table or stand or shelf on which they may be placed before or at the beginning of the service and from which they may be brought when the alms have been presented. The word '*credentia*' in late Latin, '*credenza*' in Italian, seems first used as a side 'board' or table at which food was prepared and tasted, to give trust or confidence to those to whom it was to be served. For a long time credences were not common in churches; Archbishop Laud was blamed for having one in his chapel. Until the comparatively recent revival of ecclesiastical architecture, few churches had credences fixed to the walls, but there were some in which movable stands were used on Communion Sundays.

A Hymn or an Offertory Anthem may be sung 'when the alms and oblations are presented'. Is the verb present, as if it were 'are in process of presentation', 'are presenting'? or is it perfect, as meaning that the singing may find place when the alms and oblations 'have been presented'? In either case, it will not cover what is popularly known as an 'Anthem' sung while the deacons, wardens, or others are receiving the alms. Such an Anthem is evidently extrarubrical, as might be a 'voluntary' on the organ while

the clergyman was passing from the pulpit to the chancel or withdrawing to the robing-room.

The English Book since 1552 has bidden to the Great Intercession with the words, "Let us pray for the whole state of Christ's Church militant here in earth"; whereas the Book of 1549 and the Scottish Offices had "Let us pray for the whole state of Christ's Church". Our Book retains the word 'militant'; the words 'here in earth' had become not quite accurate after the present memorial of the departed was added in 1662.

The Exhortation is one—and as coming from the Order of the Communion of 1548 the first—of the brief homilies introduced into the English Prayer Book by way of instruction; the suggestion for them, if indeed any was needed, came from the 'Consultation' of Archbishop Hermann of Cologne and from like publications. The beginning of the introductory rubric, 'At the time of the Celebration of the Communion', is explained by the fact that for a long time the Warnings stood in this place, following the part of the service which by the English rubric was to be used on every Sunday or Holy-day even if there was to be no celebration of the Sacrament. In our Book the Exhortation has been shortened, largely by the omission of minatory clauses liable to be misunderstood; it is an admirable statement of the proper moral and spiritual preparation for receiving the Sacrament, an encouragement to those who can humbly trust that they come in a worthy manner, with

a statement of the relations of the Sacrament to the great truths of the Incarnation and the Atonement, and of the purpose of the Lord's ordinance. The rubric evidently intends that it shall be read on the Sunday at the beginning of each month, when there is generally the largest body of communicants present, even if it is omitted on all other occasions; and the brief space of time which it requires will not be grudged to it by any devout and thoughtful priest.

Still following the Order of Communion, the priest in the brief and earnest Invitation bids the communicants to the Confession, gives them the Absolution, and adds the Comfortable Words of Christ and His Apostles. Note has been made already of the use of capital letters in the Confession, to mark the beginning of each pause or suspension of the voice in the recital of the words, which certainly ought not to be said hurriedly; and of the special solemnity which the Church has always believed to be attached to the use of the 'precatory' form of Absolution. (See pages 75, 76.) The Comfortable Words—and 'comfortable' in 1548 meant 'strengthening' more than 'consoling'—were especially translated for the service. Their separate meaning should be noted: the first is Christ's call to all who need Him, and His promise to them; the second has to do with His coming into the world and the meaning of the Incarnation; the third is St. Paul's witness to the Atonement; and the fourth, St. John's witness to the Intercession in the heavens. With this the preparation of the

communicants ends, and now they may well be bidden to thanksgiving and praise.

The part of the service which follows is called the 'Anaphora', as the special act of worship 'offered' to God; or the 'Canon', as remaining at all times unchanged in accordance with a fixed 'rule', except for the Proper Prefaces.¹³ The *Sursum corda*, 'Upwards hearts', introduces the constant Preface, in Anglican use very brief, and this leads to the great Triumphal Hymn. The words, "Hosanna in the highest; Blessed is he that cometh in the Name of the Lord", were brought over from the Sarum Use to the Book of 1549, but were omitted in 1552, very probably because they are not recorded as a part of the song of the angelic host.¹⁴

Of the Proper Prefaces, those for Easter and Ascension and the first for Trinity-Sunday are ancient, those for Christmas and Whitsunday were composed in 1549, and the alternative for Trinity-Sunday was inserted in the American Book in 1790. The Eastern Liturgies have no Proper Prefaces; the Roman use provides them for the Epiphany, the Sundays in Lent to Passion Sunday, Passion and Palm Sundays with Maundy-Thursday, and certain connected days,

¹³ In the Roman use of the word, the Canon does not begin until after the *Tersanctus*, but certainly that Hymn with the *Sursum corda* should be reckoned in it.

¹⁴ Perhaps also because *Hosanna* is not a word of praise; it means "Help, we pray," "Help me now" (Psalm cxviii. 25).

besides those days for which they are appointed in our Book, and uses the Trinity-Sunday Preface on all Sundays not otherwise provided for; it also has Prefaces for other special days and seasons, most of them very brief; but the Mozarabic Liturgy provided a full and distinct Preface for the service of each Sunday and Holy-day.

The Prayer of Humble Access, as we have come to call it, corresponding to the 'Prayer of Bowing-down' of the Greeks, is said in all Liturgies, except the English and our own, immediately before the reception of the Sacrament; as it stands in our Book, it breaks the connection between the 'Glory be to Thee' of the Triumphal Hymn sung by the priest and the people, and the same words as the priest repeats then at the beginning of the Prayer of Consecration; but it may be well considered as a sort of parenthesis, the sense of our unworthiness bidding us crave God's mercy once more before we venture into His nearer presence for our great act of worship.

So much has been said on the history of the Prayer of Consecration, the meaning of its parts, and their primitive order maintained in our service, that little remains to be added here. The words of the rubric, 'standing before the Table', seem to belong not only with 'hath ordered' but also with 'shall say'. It may not be amiss to note that the Words of Institution are recited and the manual acts performed primarily before God, but also in the presence and in behalf of

the Church assembled before Him. The version of these words in the Anglican Books follows St. Paul more nearly than the Evangelists; it seems to have come most directly from a German source.

The Oblation is the memorial of the death and passion of Christ made to the Father, but it passes on to commemorate the resurrection and ascension, by means of which His death avails for the life of His people; and the Invocation which follows is a prayer for the blessing of the Holy Spirit whom the ascended Lord sent to bring His life to the Church. The rubric which provides for a second consecration, and the rubric in the Order for the Communion of the Sick which gives permission for a shortened service, both show that in the judgment of this Church the Oblation and the Invocation are necessary for consecration. Those who follow the teaching maintained in these pages look upon the parts of the Consecrating Prayer as consecutive; those who attribute the consecration to the Words of Institution with prayer, consider that the parts, though consecutive in expression, are in reality simultaneous; but as in our Book there is no word of prayer until the Invocation is reached, they would agree with the others that all its parts are essential.

What, or Who, is the 'Word' through which as well as through the Holy Spirit it is asked that the blessing and sanctification may come? The phrase, though with the terms in reverse order, is in the Book of 1549: "With thy Holy Spirit and Word

vouchsafe to bless and sanctify these thy gifts.”¹⁵ The writer has not found this phrase in any office, Eastern or Western, of earlier date. It may be that there is a reference to our Lord’s first word of benediction at the institution of the Eucharist, with a possible allusion to 1 Timothy iv. 5, where ‘creatures of God’ used for food are said to be “sanctified by the Word of God and prayer”, as if it meant by God’s original benediction at the creation and by specific prayer at this time. But this is hardly satisfactory. It seems more probable that ‘Word’ is here used as a synonym for ‘Holy Spirit’. Justin Martyr tells us in a passage, which follows after a description of Christian worship already quoted, that “as Jesus Christ our Saviour was incarnate by the Word of God, and assumed flesh and blood for our salvation, so we have been taught that the food from which our flesh and blood derive nourishment, having been blessed [Mr. Ffoulkes translates, ‘having been made the Eucharist’] by invocation [literally, ‘prayer’] of the Word which is from Him, is both the flesh and blood of that same Jesus Who was made flesh.” Now Justin Martyr held that the Son was the Jehovah (‘LORD’) of the Old Testament, and that it was the Holy Spirit who spake by the prophets;

¹⁵ In the recently discovered office-book of Sarapion, Bishop of Thmuis in Egypt (about 350), the Invocation reads: “O God of truth, let thy holy Word come upon this bread, that the bread may become body of the Word, and upon the cup, that the cup may become blood of the Truth.”

and for this reason, as it would seem, he called the Spirit the 'Word', using a title which later through the influence of St. John's Gospel was restricted to the Son. We do not know that Cranmer had a copy of Justin's Apology, but he may well have owned or used one; and it would not be at all strange if from this first account and explanation of the eucharistic service, he took for the Prayer of Consecration which he was framing for the first English Prayer Book the title of 'Word' for the Holy Spirit in the act of Invocation. "With thy Word and Holy Spirit" seems then to mean "With thy Holy Spirit, by whom thou didst speak and didst effect the Incarnation of thy Son."

The concluding parts of the prayer, in their simple vigor and far-reaching application, call for no further exposition than has been already given. The antiquity and importance of the 'Amen' of the people have already been noted.

The Hymn which may be sung after the Prayer of Consecration may be non-metrical, such as the 'Agnus Dei' (which however recurs in the Gloria in excelsis), or metrical, such as those which are contained in the Hymnal. If the latter, it may be a hymn of praise, carrying on the doxology just spoken, or a hymn of penitence, in the ancient place of the prayer of humble access.

The rubric as to the administration provides that all shall receive in both kinds, for this is evidently the meaning of 'in like manner'; and that the ele-

ments shall be given 'into their hands', that is evidently that they shall themselves put the consecrated bread into their mouths and move the cup to their lips; 'in order' cannot refer to any order of sex or age or dignity in approaching the altar, but must simply mean 'in an orderly way' (as in 1 Corinthians xiv. 40). All are to receive kneeling, that having been for a long time the custom in the West, and to our thoughts most reverent and practically necessary, although in early times it would seem that all stood, as all stand in the Church of the East to this day. Nobody sat, as the Puritans wished to make everyone do, unless it were the Pope. The officiating priest is not expressly bidden to kneel, and may stand to receive the Communion which he has consecrated, as was and is the Roman rule. Bishop Cosin thought that the celebrant should kneel at receiving, taking the same posture as the people; and for this there is very good authority.

Our rubric has omitted the words 'to any one' after 'delivereth the Bread' and 'delivereth the Cup', making it entirely lawful to place the bread in the hands of two or more persons, or to present the cup to two, or to use two cups, for two persons, with one repetition of the formula. In administering, at least from the paten, it is more convenient to move from left to right (that is to say, from east to west, if facing south), following the path of the sun in the sky.

Our provision for a second consecration, although it uses the words 'Bread or Wine', really supposes

that there is to be a consecration of both elements; otherwise part of the prescribed words became meaningless. The priest, therefore, when the wine has failed, should consecrate a bit of bread with the wine required for the remaining communicants and *vice versa*; where the possible need of this can be foreseen, some of each element should be kept unconsecrated. That, in case of a small deficiency, water or unconsecrated wine may be added as a 'medium' for the administration of that which has been consecrated, can hardly be doubted, however undesirable this may be as a custom, for each communicant is sure to receive a portion of the consecrated element. The English provision for a second consecration of either element, by the bare repetition of the Words of Institution for that element, without a syllable of prayer, can hardly be justified by anyone.

The rubric as to placing upon the Lord's Table what remains of the consecrated elements and covering them with a fair linen cloth or veil, dates from the Scottish Book of 1637 and the English Book of 1662; it is a distinctly Anglican provision, to keep part of the consecrated gifts on the altar until after the Blessing. In the Roman use, the priest receives all of the consecrated wine, and all of the consecrated bread which is not administered or especially reserved, and cleanses the vessels at this point, before he proceeds with the service. The word 'Minister' here and in the following rubric is evidently used for 'Priest'.

The Lord's Prayer follows, in its Anglican position; and then is said the Thanksgiving, composed in 1549, containing an acknowledgment of the spiritual benefits of the Sacrament and a prayer for grace to continue in the fellowship of the Church and to do the good works appointed for God's people.

Gloria in excelsis is then said or sung in the place to which it was assigned in 1552. Its first strain, the Hymn of the Angels at the Lord's Nativity, is found in the Liturgy of St. James; the enlarged text is found in one form in the Apostolic Constitutions (about 350), and in another form nearer our own at the end of the Psalter in the Greek Bible known as the Codex Alexandrinus written about the year 450. The oldest Latin text is some three centuries later, and it is from this that the 'Angelic Hymn', as it is called, passed into the English Book and our own. The Scottish Communion Office has the Hymn translated from the Greek text. In the East, where it bears the name of the 'Great Doxology', it is and long has been a daily morning hymn. In the West it was introduced into the eucharistic service for use on the Lord's Day and festivals if a Bishop was present, or on Easter-day without the presence of a Bishop; later any priest was allowed to say it on the days for which it was appointed. The English Church has said it at every Eucharist since her service was translated, at first in the Roman position at the beginning of the service, but since 1552 after the Thanksgiving at the end. Our Church has allowed

the substitution of a 'Hymn from the Selection' (or, in modern phraseology, from the Hymnal) for the Gloria, probably on account of the great difficulty felt in this country for a long time as to chanting; the substitution is sometimes made, by way of flexibility, 'for the purpose of discriminating days and seasons'. The Hymn, which was at first, as already noted, a commemoration of the Nativity, has grown to be of threefold structure, its parts in an interesting way parallel to the three Comfortable Words in which the thought of the first of those Words finds application. For its second part, addressed to God the Son, is based on the 'Agnus Dei', the "Lamb of God, that taketh away the sin of the world" (St. John i. 29), and confesses His atoning and redemptive work; and its third, introducing the name of the Holy Ghost, finds its inspiration in the declaration made by St. Paul (Philippians ii. 11) that the ascended Christ "is Lord, to the glory of God the Father". Thus it well stands at the close of our service, helping to make it in this element of thanksgiving, as presently in that of blessing, superior to any other Communion Office used on earth.

For the Blessing which we use is, as Mr. Scudamore says, "at once the grandest and the most calmly solemn extant." The first clause (from Philippians iv. 7) was placed at the end of the Order of the Communion in 1548; the second clause, the final blessing, was added in 1549. It, as the Absolution in an earlier part of the service, is to be said

by the Bishop (of the diocese) if he be present, though another may celebrate the service. In the hearing of these solemn words our faith is quickened, and our courage renewed, both to bear and to do for the Lord's sake.

Five Collects follow: the first, an ancient Collect in the Mass for travellers starting on their 'way'; the third, also old, where 'Direct' takes the place of the obsolete 'Prevent' (which, by the way, means rather 'start' than 'guide'); and the second, fourth, and fifth, composed in 1549. They may be said 'after the Collects of Morning or Evening Prayer or Communion'. Now the only Collects in the daily offices are the three which follow the Creed; and the only Collects in the Communion service are the Collect for Purity at the beginning, and the liturgical Collect of the Day with the discretionary Collect preceding it. It seems evident that these five were intended for special use at the end of the daily offices before the intercessions (which had not been inserted in 1549), and before the Epistle in the eucharistic office. An undisputed custom has ruled that after the closing hymn or a sermon the minister may read any Collect in the Prayer Book before dismissing the people; and these are oftentimes well suited for that purpose.

As to the first rubric after these Collects, enough has already been said (see pages 38, 167).

The second rubric in this place dates from Scot-

land in 1637 and from England in 1662, and as the dates show was directed rather against profanation, of which there was then a real danger, than against superstition. There is no question that from very early times it had been the custom to carry the elements consecrated in church to those who were prevented from attending the public service; and there is no question that for a long time there was no custom in any place of reserving the consecrated elements in church that they might be made an object of worship.

The Prayer Book of 1549 provided for the continuance of the ancient practice of ministration to the sick from the altar in the church in these words, after speaking of the notice to be given by a sick man to the priest that he was 'desirous to receive the Communion in his house': "And if the same day there be a celebration of the Holy Communion in the church, then shall the priest reserve at the open communion so much of the Sacrament of the Body and Blood as shall serve the sick person and so many as shall communicate with him (if there be any); and as soon as he conveniently may, after the open communion ended in the church, then go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself." A direction was added as to the part of the service to be used. This rubric was omitted in 1552; but it was not until more than a century later that the order was inserted

here that none of the consecrated bread and wine remaining at the end of the service should be carried out of the church. Whether the words 'if any remain' were meant to exclude the setting apart of what was necessary for immediate administration to the sick—in no accurate sense of the word 'reservation'—may be and has been doubted, in view of well-known facts, both as to rubrics like-worded in pre-Reformation Books and to the usage allowed by the Latin Prayer Book of Queen Elizabeth's reign.

On the other hand, there has been no provision in the English Book since 1552 and there is no provision in our own Book for the administration of the Holy Communion to the sick except after a consecration of the elements in the sick person's house; moreover, both Books have a clear statement as to spiritual communion in cases when, for any just impediment, a sick person cannot receive the Sacrament; and at our last Revision a rubric was inserted providing for a very brief form of service, yet including consecration, which can be used when necessary or expedient. Our House of Bishops, in their Pastoral Letter of 1895, said: "The practice of reserving the Sacrament is not sanctioned by the law of this Church, though the Ordinary (that is, the Bishop of the Diocese) may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick." With this statement, which does not declare that so-called 'reservation' for immediate communion is unlawful, but suggests that it needs the authoriza-

tion of the Ordinary, we may leave further discussion of a vexed question to the authorities on Pastoral Theology. It may be added, however, that the usage and the law of the Scottish Church in this matter are practically, if not exactly, the same as in the English Book of 1549. In its last version (1911) there is this rubrical provision: "According to long existing custom in the Scottish Church, the Presbyter may reserve so much of the consecrated Gifts as may be required for the Communion of the sick and others who could not be present at the Celebration in Church. All that remaineth of the Holy Sacrament and is not so required, the Presbyter and such other of the Communicants as he shall then call unto him shall, after the Blessing, reverently eat and drink."

The Warnings, or formal notices of intention to celebrate the Holy Communion, are now printed at the end of the service. The first dates from the Order of 1548, the second from the Book of 1552. They are full of instruction; and however the rubric is interpreted as to the necessity of reading them before each celebration of the Sacrament, they should not be neglected.

THE COMMUNION OF THE SICK

It seems well to bring in here, though out of Prayer Book order, a few notes on the directions for administering the Holy Communion to the sick, to which, indeed, preceding paragraphs refer.

The long rubric at the beginning should be carefully read, and also the rubrics which follow the Gospel. It will appear that the service as ordinarily provided begins with the special Collect, Epistle, and Gospel; and that after the Gospel the priest (called here inadvertently the 'minister') is to pass to the Invitation and then to proceed with the service without change from the ordinary form; and at the administration the sick person is to be the last to receive, probably to remove fear of infection. But (see last rubric) when persons are kept at home by age or infirmity, which is not of the nature of acute sickness, the Collect, Epistle, and Gospel for the day may be used; and (see third rubric after the Gospel) when it is necessary to make the service as brief as possible, only its absolutely necessary parts need be used. What is considered necessary should be carefully noted: the preparation by confession and absolution; the eucharistic act of praise; the consecration of the elements completed by the Invocation; then the administration, followed by the Lord's Prayer and the Blessing. Without doubt, in any of these cases other parts of the service may be retained, as the Creed after the Gospel, or the Prayer for the Church, or (in the case last mentioned) the Gloria in excelsis. The opening rubric requires that there shall be two at least to communicate with the sick person; and this may be interpreted to mean one beside the priest; but the next to the last rubric allows the priest alone to communicate with the sick

person under extreme circumstances. The intention doubtless is to have a real representation of the Church and to avoid all semblance of the 'solitary masses' which were an abuse of the Sacrament. Certainly no one could blame a priest for acting on the principle of the next to the last rubric, even in a case which did not fall under the latter; yet, as Bishop Hall says, "the Church assumes the responsibility of allowing various hindrances to stand in the way of an actual Sacramental Communion."

Where such hindrances do exist, the Church tells the minister—who may for this purpose be a deacon or a layman—to call upon the sick person to make an act of spiritual communion, or in the old phrase to seek the benefit of the Sacrament *in voto*. This is in no sense a modern teaching; it was in the present form in the Book of 1549, and was taken from the ancient Sarum Use, in which under these circumstances the priest was bidden to say to the sick man, "Brother, in this case a true faith sufficeth thee, and a good will; believe only, and thou hast eaten"; and the last clause was borrowed from St. Augustine in his comment on St. John vi. 29.

It remains only to note that the provision that the Visitation Office is to be 'cut off at the Psalm' when Holy Communion is to follow, means that the Visitation Service is to be said through the prayer of reconciliation ('O most merciful God') and up to the Psalm; but in practice this will rarely occur.

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IX.

THE MINISTRATION OF BAPTISM

PUBLIC BAPTISM OF INFANTS

MUCH is said, and much implied, in the New Testament as to the importance of Baptism and as to its benefits and its obligations. But we are told little as to the manner of its ministration, except that it was with water, as was the Jewish baptism of proselytes; and we read that our Lord commanded that it be "into [or "in'] the Name of the Father and the Son and the Holy Spirit"; making as He spoke a new revelation of the Godhead. We learn also that its symbolism was that of a burial with Christ by baptism into His death and a resurrection with Him unto newness of life (Romans vi. 3, 4); that it was looked upon as an act of the Holy Spirit admitting to the Christian body or Church (1 Cor. xii. 13), and that it was called a 'regeneration', that is a 'new birth', or (more accurately) a 'new begetting' (Titus iii. 5). We do not find the Lord's baptismal formula repeated in the Acts or the Epistles; the phrases in the Acts are "in [ἐν] the Name of Jesus Christ" (ii. 3, x. 48), and "into [εἰς] the Name of Jesus Christ" (viii. 16, xix. 3). But in the last case, at Ephesus, we find St. Paul expressing his surprise that persons could have been baptized without hearing the name of the Holy

Spirit; and the fact that in the *Didache* (before the year 100) and in *Justin Martyr* (about the year 157) we find the Lord's words as the form of ministration, and that they have continued to be used throughout the Church, assures us that the expressions in the *Acts* imply all that the Lord Jesus Christ commanded.

There can be no doubt that baptism was ordinarily either by immersion in water after the manner of a bath or by pouring water over the body after the manner of a burial;¹ the evidence of pictures in the catacombs and elsewhere leads us to think that the latter was more common. It would seem quite certain that some confession of faith was required from those who were baptized; though the words in *Acts* viii. 37, in which Philip requires of the Ethiopian chamberlain that he declare his belief and he replies by acknowledging his belief that Jesus Christ is the Son of God, are not in the most ancient manuscripts, yet they are an interpolation of an early date, being quoted by *Irenæus* about the year 200, and testify to a custom or requirement which has been and is universal. 'Sealing' and 'anointing' are mentioned in apparent connection with baptism — both terms in *2 Corinthians* i. 21, 22, the former in *Ephesians* i. 13, iv. 3, and the latter in *1 John* ii. 20, 27; if the words are not used quite figuratively, 'sealing' may refer to

¹ Compare *Horace*, *Odes*, I. xxviii. 35, 36, where three casts of earth make a formal burial, as is still the case with us.

the use of the sign or seal of the Cross, and 'anointing' to the use of oil or chrism, which we certainly find in early times. The only person of whom we expressly read as ministering baptism is Philip the Deacon and Evangelist (Acts viii), on whom hands had been laid by the Apostles for special service; the laying-on of hands which followed baptism was always the work of Apostles, as will be noted later.

As we pass from the New Testament to the records of the early Church, we find that great care was taken for the admission and preparation of 'catechumens' (that is, those who were receiving instruction) as candidates for the Sacrament; but that the administration of the Sacrament itself was with very simple ceremonial, including little if anything more than was mentioned in the New Testament. Into the details of the preparation this is not the place to enter. It included renunciation of the wicked one and his works, 'exorcism' or prayer for the expulsion of evil spirits, examination in knowledge of Christian truth, and finally the teaching of the Creed and the Lord's Prayer, with the 'Effeta' or 'Ephphatha' (St. Mark vii. 34), a ceremony which betokened the opening of the ears and the lips to hear and to confess the truth. This preparation was formally ended, at Rome and doubtless elsewhere, on Easter-even; the Bishop then with great solemnity blessed the water in the baptistery; the candidates were presented and declared their faith by replying 'I believe' to the three parts of an interrogative Creed; the

Bishop and his attendant clergy immersed them, or poured water over them as they stood in the font; they were anointed with chrism, and the Bishop laid his hands on them with prayer for Confirmation and signed them with the sign of the Cross. The Bishop then passed to the service of the first Eucharist of Easter-day.

All this had to do with the baptism of adults, and in fact most of those baptized in the earliest times were adults; but the number of infants brought to baptism must have soon exceeded the number of older persons prepared as catechumens. The service, however, continued in most respects as before; the prayers and the questionings were not greatly modified, except that, there being no real catechumenate, the services of preparation and of administration were condensed into one, and sponsors made the replies on behalf of the children; and presently the ministration of the Sacrament, in the case of adults restricted practically to the eve of Easter or Whitsunday, was allowed on any Sunday or day of special service, the water which had been blessed being always ready for use in the font, but covered except at the time of ministration. Further, in Western use, the Bishop being rarely present at a baptism, confirmation was deferred, and that usually until the infants had 'reached years of discretion' or became 'children'. There were some exceptions; the Princess Elizabeth, afterward Queen, was both baptized and confirmed by Archbishop Cranmer when

she was three days old. In the East, where Confirmation is administered by priests, using chrism blessed by the Bishop, infants are still confirmed and communicated immediately after their baptism.

By the time of the framing of the Sarum office, which was in use in England until the Prayer Book of 1549 was set forth, adult baptism had quite passed out of use, and all the rubrics in the baptismal service spoke of infants. The priest met the child to be baptized at the church door, asking whether it had been baptized, and demanded its name. Then followed the prayers and ceremonies for making and instructing a catechumen, with the sign of the Cross, prayers, exorcism, the Gospel from St. Matthew (xix. 13 ff.) followed by 'Effeta', and the Creed. The child was then brought into the church, the questions as to renunciation and desire of baptism were put, and the child was thrice immersed, anointed, clad in a white robe called a 'chrisom',² and given a lighted taper. The service was ended with an exhortation to the sponsors.

For the Prayer Book of 1549, some of the minor ceremonies were omitted, and an exhortation and prayer from Archbishop Hermann were prefixed to the part of the service said at the door. The Gospel was taken from St. Mark (x. 13 ff.) instead of St.

² See the New Dictionary for the use of this word. A 'chrisom child' was a child who died soon after baptism, while still wearing its baptismal robe; but by a strange perversion, the words came to mean a child who died unbaptized.

Matthew — an excellent change — and followed by an exhortation, the Lord's Prayer and the Creed, and another prayer. The child was then brought into the church, an address was made to the sponsors, and the questions of renunciation, faith, and desire of baptism were put. Then (at least once in a month) newly-brought water was blessed, the child was baptized either by triple immersion or (if it were weak) by 'affusion' (pouring), clad in a chrisom, and anointed; and the service ended as before. In 1552, the service was brought into nearly its present form. It was then ordered that all should be said at the font, and the order of making a catechumen become an introduction to the baptismal service. The Lord's Prayer was deferred until after the baptism, and the Creed was not said except in the question as to belief. The four short Mozarabic petitions, beginning 'O merciful God', and a following prayer were inserted from the Benediction of the Font, and a short exhortation and the prayer after the baptism with explicit declaration of the regeneration of the child were also added. In place of the giving of the chrisom and the unction, the ceremony of signing with the Cross, omitted at the beginning of the service, was put in its present most suitable place. In 1662, besides some changes in the rubrics, a question as to obedience was added, and provision was made for the benediction of the water on every occasion of baptism.

The Baptismal Service in our Prayer Book is prac-

tically the same as that which has stood in the English Book since 1662. A few rubrical changes were made for our Book of 1790, one of which allows parents to be admitted as sponsors; the two prayers at the beginning were made alternative; instead of the Creed in an interrogative form was placed the question, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?"; 'by God's help' was added to the reply to the last question; and the permission to pour water on the child instead of dipping it in the water was left absolute, without any limitation to the case of weakness. Permission was also given to omit the Gospel and all that follows to the Questions, provided that all be read once in a month if there be a baptism, and also to omit, at the desire of those who bring the child, the signing with the Cross and the form of words accompanying it, with the statement, however, that "the Church knoweth no worthy cause of scruple touching the same."

Thus our service contains a 'survival' of the old office for the admission of a catechumen, a form for the Benediction of the Font (or, to speak more accurately, of the Water), and a Baptismal Office proper, with two exhortations addressed to the congregation and two addressed to the sponsors. Its outline is ancient: part of the prayers, as the second at the beginning, 'Almighty and immortal God', and (in part at least) the prayer of benediction, with the

suggestion of the exhortation at the end, are from the Sarum use; the four short prayers preceding that last mentioned, 'O merciful God', are from the ancient Spanish use, known as 'Mozarabic'; and the two beginning 'Almighty and everlasting God' are from Hermann's project of reform, called the 'Consultation', to which also are due in great part the exhortations before the baptism. It is full of meaning and deserves careful study, and might well serve the purposes of extended instruction.

A few words may be added as to some of the rubrics and as to certain phases in the service.

Attention should be called to the provision, in the next to the last rubric at the end of the service for Adult Baptism, for changing the word 'Infant' to 'Child' or 'Person' when the candidate is no longer an 'infant' and yet has not come to such age as to answer for himself. The lawyers call a person an 'infant' until he is 'of age'; the ecclesiastical writers call those between seven and fourteen years of age 'children', and consider them of the right age for Confirmation; probably in the service the word 'infant' may be best kept for 'babes in arms'. If the child cannot well be taken into the minister's hands (as the rubric says), he should stand or kneel at the side of the font, the minister with his left hand holding the child by the hand or touching him on the shoulder, both for the reassurance of the child and as a symbol of admission into the brotherhood of the Church.

It is greatly to be desired that baptism should be administered, when it is any way possible, in the face of the Church and during Divine Service, as the rubric directs, that the congregation may unite in the admission of a new member and bear witness to it and say the Creed with him or his representatives after the service is ended, and that at the same time, as the English Book says, "every man present may be put in remembrance of his own profession made to God in his Baptism."

The water, as has been noted, is to be placed in the font expressly for each ministration, and may well be poured in by the minister as he is about to begin the service.

In the opening question, as in the questions addressed to the sponsors, the nouns and pronouns are not to be put in the plural, however many there are to be baptized; the question is asked as for each one, or is put to each one, severally: 'Hath this child—?' 'Dost thou, in the name of this child—?'

In the first prayer, there seems to be little doubt that 'by water' is to be connected with 'perishing' and not with 'didst save', though the latter might seem to be required by 1 Peter iii. 21; the water which saved those in the ark saved them from the danger itself brought. The second and more ancient prayer is valuable for its sound theological teaching, 'may receive remission of sin by spiritual regeneration', 'may enjoy the everlasting benediction of thy heavenly washing', and has a special appropriateness

at Easter-tide, speaking as it does of God as 'the resurrection of the dead'.

The word 'allow' in the exhortation after the Gospel is used in its old sense of 'commend', 'approve'; it is the French '*allouer*', the Latin '*allaudare*'. The word has this meaning in the authorized version of St. Luke xi. 48, where it translates *συνευδοκεῖτε*, and in other passages.

The prayer after 'give thanks unto him and say' is to be repeated by the congregation with the minister, as is shown by the capital letters at the beginning of the several clauses.

The minister's holding the child or holding the hand of the adult (as we shall see in the later service) is not a matter of small importance; it signifies an actual reception of the candidate by Christ's authorized representative, and is especially significant in the case of children who are thus received from the parents and given back to them to be cared for and brought up as children of God.

When more children than one are to be baptized, the oldest should be taken first, yet so that the children of one family should be taken together. There was an old idea, with some superstitious notion, that boys should be baptized before girls.

If the Baptismal Office is said as a separate service, the minister may well add at the end the Thanksgiving from the Churching Office (if the mother consents), the Collect for Easter-even, and a blessing.

Care should be taken that the water which remains

in the font be reverently removed and poured out in a clean place.

PRIVATE BAPTISM OF CHILDREN

The circumstances and manners of these times make it impossible for us to assume that the normal time for the baptism of children is within the ten days or two weeks after the birth, as is implied in the first rubric. But the principle of early baptism emphasized in the rubric, and that of the desirability of baptism in church on which the second rubric lays stress, are both of great importance.

The form of service required, namely the Lord's Prayer with one or more Collects from the service of Public Baptism, the naming of the child, the actual ministration of the Sacrament, and the Thanksgiving with the prayer which it contains, shows what the Church considers absolutely necessary for the baptism of a child.³ The prayer for the blessing of the water should certainly be said before the baptism; and at the end the prayer for a sick child may be added. Apparently by some misunderstanding, the Thanksgiving is not shortened in our Book as it is in the English by omitting the words, 'he, being dead unto sin . . . and that', so that it seems to assume that the child is healthy and well and likely to live to mature years.

³ It is interesting to note that the Lord's Prayer here, as below in the service for the reception of a child privately baptized into the Church, stands in its ancient place.

The service for receiving into the Church a child baptized in private calls for no special note. Its purpose is twofold: first, to certify the assembled congregation of the baptism, and withal to make public declaration of the child's place in the Church; and secondly, to secure the promises of sponsors in its behalf, and therewith to give them a solemn exhortation to their duty.

We need, however, to ask what is meant by the words 'lawful minister' in two of the rubrics. The Prayer Books of 1549, 1552, and 1559 said nothing as to the presence of a minister; their rubric before the words of administration read thus: "First, let them that be present call upon God for his grace, and say the Lord's Prayer, if the time will suffer; and then one of them shall name the child, and dip him in the water, or pour water upon him, saying these words, N. I baptize thee", . . . etc.; and after the form of words the rubric went on, as at present: "And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again in the church." And later on there was no question as to whether the person baptizing was a minister or not. But in 1604 the requirement of a 'lawful minister' was twice inserted, and it still remains in the English Book and from it has passed over to our own. An attempt to require all private baptism "to be ministered by a lawful minister or deacon" had been made in Con-

vocation in 1575, but Queen Elizabeth would not sanction it. But at the Hampton Court Conference (1604), King James expressed his decided opinion on the other side of the question: "That any but a lawful minister might baptize anywhere, he utterly disliked; and in this point his Highness grew somewhat earnest against the baptizing by women and laics." The Bishops agreed with the King; and the Puritan party, rather strangely, was also very strong on the necessity of an ordained minister for baptism; so that the new form of the rubric was adopted, as it would seem, by general consent. The statement that "from this time Lay Baptism was distinctly discountenanced by the Church of England" is indisputably true, as far as the Prayer Book and official formularies are concerned; yet it must in fairness be noted that in the next to the last rubric at the end of this service, dating in this part from 1662, Water and the Lord's Words are declared to be 'essential'—though not 'the essential'—'parts of baptism'; which may possibly imply that though lay-baptism had not the sanction of the Church, yet it is to be reckoned as sufficient, according to the legal maxim, '*fieri non debuit, factum valet.*' The theological question as to Lay Baptism is beyond the limits of this book. It may be well to note that Baptism with the form beginning 'If thou art not already baptized' is called hypothetical.

In carrying out the instructions in the last rubric as to a combination of services, it would appear that

the certification as to the child already baptized should be first made; that then the question: "Hath this child been already baptized, or no?" should be asked as to the others; that the service should then proceed as in public Baptism; that the sponsors for the baptized child should remember that the question "Wilt thou be baptized in this faith?" is not addressed to them; and that the baptized child should be publicly received into the Church with the sign of the Cross before the others are baptized.

BAPTISM OF THOSE OF RIPER YEARS

We have seen that in the early Church the baptism of adults gave way to the baptism of infants, the service being but gradually changed. Then for centuries, all the nations of the civilized world having become Christians and all Christians recognizing it a duty to bring their children to baptism in their infancy, there was no need of any service for the baptism of such as were able to answer for themselves. The English Prayer Book had no office for adult baptism until its last revision, which it will be remembered went into use two years after the close of the Commonwealth and the restoration of the Monarchy. Two very different things united to make it necessary to provide this new service. In the first place, during the fifteen years in which the use of the Prayer Book had been forbidden by law and other years in which it had been largely neglected, the influence of the Anabaptists and such like sects had

been so great that a considerable part of a whole generation had grown up unbaptized; in the second place, the discovery of America and the beginning of colonization on the American coast (Jamestown had been settled fifty-five years) had led to the conversion of some of the natives and to the hope that many more would be converted and brought to baptism. And thus the Preface to the English Book of 1662 speaks of this office as one "which, although not so necessary when the former book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our plantations, and others converted to the Faith."

The service follows closely the lines, and for the most part of the words, of that for the Baptism of Infants. A different passage is of necessity chosen for the Gospel, the exhortation following being largely made up of passages from the New Testament bearing on the same subject. The opening rubric lays stress on the proper preparation of the candidates, and solemn exhortations are addressed to them. At the time of administration the minister is to "take the candidate by the right hand and place him conveniently by the Font according to his discretion." He should transfer the person's hand to his own left hand, thus holding it while with his own right hand he pours the water; and the candidate should kneel for both the baptism and the signing with the

Cross In case of baptism by immersion, either in a baptistery or in living (that is, running) water, the candidate should kneel in the water and the minister should bow the head forward at the recital of the words of administration, until the body is quite covered; it is best to lay one hand upon the forehead and one upon the upper part of the back, and thus to be able to bend the body forward and to lift it up without discomfort or inconvenience.

The student will note that the pronouns and nouns referring to the candidates are in this office in the plural, as normally adults are baptized at stated times and in comparatively large numbers; while infants are normally baptized separately, and therefore the pronouns and nouns relating to them are in the singular.

The second, third, and fifth rubrics at the end of the service are peculiar to our American Book; the last sentence of the second and the whole of the fifth were added at the revision of 1892. The provision for shortening the service shows that the Church considers it necessary to require in the case of an adult the profession of repentance and faith and obedience and the desire for baptism, with prayer including the petition for the blessing of the water, before the administration, and the Lord's Prayer with thanksgiving after it.

The combination of Infant and Adult Baptism, as provided for in the third rubric, is very awkward, even when, as in most clergymen's handbooks or

Books of Offices, the parts are printed in the order in which they are to be used; it is far better, if possible, to use the two separately.

The permission of hypothetical baptism extends to adults what has been already provided in the case of infants. The minister must decide as to the reasonableness of the doubt; but it would seem that serious doubt as to whether the former minister had been lawfully ordained and had thus authority to baptize, could hardly be called unreasonable.

The question may be asked whether in our Church it is lawful for a deacon to administer baptism to adults, inasmuch as in the Ordering of Deacons it is said to be a part of a deacon's office "in the absence of the Priest to baptize infants, and to preach, if he be admitted thereto by the Bishop." Until 1662, it read "to baptize and to preach if he be admitted thereto by the Bishop." It is certainly noticeable that the limiting word 'infants' was inserted at the time when a form for the baptism of adults was provided. But at the same time the words 'in the absence of the Priest' were inserted; and it would appear that the case in mind — probably the only case in England — was that of a deacon serving under a priest; if the priest were absent, he might baptize infants, but for the baptism of adults they must wait until the priest returned. If a deacon is in "quasi sole charge", it would seem that the Bishop's licence practically covers full right to baptize.

Doubtless adult baptism, as a great act of remitting sins, is a priestly act, and if possible a priest should be responsible for every adult baptism; but the actual administration may be demitted to one in Holy Orders of a lower rank. And we know from the example of St. Philip that it is not contrary to God's Word or to the practice of apostolic times for a deacon to baptize adults.

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X.

THE CATECHISM

THE Catechism is the form of Instruction which the Church provides "to be learned by every person before he be brought to be confirmed by the Bishop." The word has a Greek form, as *κατηχισμός* from the verb *κατηχέω*, in Roman letters 'kat-echeo', to 'echo-down', to 're-sound', almost 'to din in one's ears by repeating', and then 'to instruct orally'. The verb occurs in the New Testament in the Prologue to St. Luke's Gospel (i. 4) of the instruction which a convert, Theophilus, had received in the fundamentals of the Christian faith; in Acts xviii. 25, of like instruction which Apollos had received; in Acts xix. 21, 24, of an oft-repeated charge made against St. Paul; in Galatians vi. 6, of instruction in the faith; in Romans ii. 18, of like instruction in the Jewish law; and in 1 Corinthians xiv. 19, of the instruction given by a Christian teacher. There were Catechetical Lectures of St. Cyril of Jerusalem, as we have already seen, about the year 350, and St. Augustine wrote a treatise on Catechizing about 400; the fame of the Catechetical School at Alexandria is world-wide. And there was doubtless catechizing in England before the verb came into use about 1450 and the noun 'catechism' a little after 1500. In Henry VIII's reign, the curates

(that is, clergymen having cure of souls) were charged, "that ye shall, every Sunday and Holy-day throughout the year, openly and plainly recite to your parishoners, twice or thrice together, if need require, one particle or sentence of the Paternoster or Creed in English, to the intent that they may learn the same by heart; and so from day to day to give to them one little lesson or sentence of the same, till they have learned the whole Paternoster and Creed in English by rote. . . And that done, ye shall declare unto them the Ten Commandments, one by one, every Sunday and Holy-day till they be likewise perfect in the same." When Edward VI came to the throne, one of the first things that demanded the attention of his advisers was the diligent instruction of the people, and especially the young, in the Creed, the Lord's Prayer, and the Commandments, and expounding and declaring the understanding of the same. And when the Prayer Book was set forth in English, a brief catechism was prefixed to, or rather incorporated in, the Order of Confirmation, that the Bishop, or such as he should appoint, might at his discretion 'appose' the candidates in it. It differed but in few words, except that some of the Commandments were abbreviated, from that which stands in our Prayer Book, as far as to the end of the long answer explanatory of the meaning of the Lord's Prayer.

It was in reality a 'short catechism', shorter than others prepared about the same time, and much

shorter than the 'Shorter Catechism' of the Westminster Assembly set forth in 1647. And it is the only part of the Prayer Book which had not a Latin original. It is one of the most remarkable productions of a remarkable time; good Izaak Walton calls it "that good, plain, unperplext Catechism, that is printed with the old Service Book"; and the late Archbishop Benson said, "I believe that there has never been in the hands of any Church any manual representing the doctrines, the true spirit, of the Bible, to compare with the Catechism of the Church of England."

We cannot absolutely determine who was its author; but tradition points to Alexander Nowell, who was in 1549 a master in Westminster School, a man of mature years and good learning. Two years later he was made a prebendary of St. Paul's, and in 1560 he was advanced to be Dean of that Cathedral. He wrote in Queen Elizabeth's day a long catechism, in both Latin and English; and some parts of the addition to the Prayer Book Catechism on the subject of the Sacraments, made in 1604, can be traced back to this. But the author of this addition is believed to have been John Overall, at that time Dean of St. Paul's, and afterwards Bishop of Coventry and Lichfield and of Norwich.

Some few years ago the Lower House of the Convocation of Canterbury, after a good deal of discussion, prepared an addition to the Catechism of twelve questions and answers on the Church (see note

below); it was not adopted by the Upper House, the Bishops holding that action relating to the definition of doctrine should have originated with themselves, but it is worthy of being better known and might well be used in some places.

Few changes were made in the Catechism when the American Prayer Book was set forth; the only one deserving note is the substitution of 'spiritually' for 'verily and indeed' in the answer as to the inward part or thing signified in the Lord's Supper.

The rubrics of 1549 required that the curate of every parish, 'once in six weeks at least, upon warning by him given', should 'upon some Sunday or Holy-day, half an hour before evensong, openly in the church instruct and examine' the children sent unto him in some part of the Catechism. In 1552 it was ordered to be done 'diligently upon Sundays and Holy-days, half an hour before evensong'; in 1662 the time was changed and the catechising was appointed to be openly in the 'church' 'upon Sundays and Holy-days, after the Second Lesson at Evening Prayer'. Our rubric still directs that the minister's instruction and examination of children of his parish in the Catechism shall be 'openly in the church'; it is evidently something additional to what is ordinarily understood by the work of the Sunday School.

The second rubric lays a duty on fathers and mothers. There are no longer 'servants and apprentices' whom their 'masters and mistresses' can send to church 'to hear and be ordered by the minister'.

The third and fourth rubric have to do with the Confirmation Service which follows.*

It is not at all easy to say what is the meaning of 'M.' in the 'N. or M.' which is given as the answer to the first question in the Catechism. The usual explanation is that 'M.' is for 'NN.' and that 'N. or M.' means 'Name or Names'. But when the Catechism was written very few persons, if any, had more than one baptismal name; and in fact the use of 'middle names' was very infrequent until well into the nineteenth century, as will be evident if one will think of the names of the signers of the Declaration of Independence or of men prominent in the early history of the Republic. Bishop Charles Wordsworth thought that 'N.' was meant for boys and 'M.' for girls, and that the letters stand for the typical names of Nicholas and Mary. The fact that in the Marriage Service 'M.' is used for the bridegroom and 'N.' for the bride is no objection to this; for in the old Books 'N.' is used for both, and it is still the correct reading for both in the English Book. Our Book has 'M.' for the bridegroom by "corrupt following" of a false reading.

*It may be noted as a matter of curiosity, that our Catechism was printed in a Latin version, with the quantity of vowels marked and the rules of prosody prefixed, in Philadelphia, by Lydia R. Bailey; what seems to be the second edition bears the date of 1820.

QUESTIONS AND ANSWERS ON THE CHURCH

AN ADDITION TO THE CATECHISM,
AS AGREED TO BY THE LOWER HOUSE OF THE
CONVOCATION OF CANTERBURY

Q. What meanest thou by the Church?

A. I mean the Body of which Jesus Christ is the Head, and of which I was made a member in my Baptism.

Q. How is the Church described in the Creeds?

A. It is described as One, Holy, Catholic, and Apostolic.

Q. What meanest thou by each of these words?

A. I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it, and sanctifies its members; Catholic, because it is for all nations and for all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.

Q. We learn from the Holy Scripture that in the Church the evil are mingled with the good. Will it always be so?

A. No; when our Lord comes again He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot and blameless.

Q. What is the office and work of the Church on earth?

A. The office and work of the Church on earth is to maintain and teach everywhere the true faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.

Q. How did our Lord provide for the government and continuance of the Church?

A. He gave authority to His Apostles to rule the Church, to minister His Word and Sacraments, and to ordain faithful men for the continuance of this ministry until His coming again.

Q. What orders of ministers have there been in the Church from the Apostles' time?

A. Bishops, Priests, and Deacons.

Q. What is the office of a Bishop?

A. The office of a Bishop is to be a chief pastor and ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take chief part in the ministry of the Word and Sacraments.

Q. What is the office of a Priest?

A. The office of a Priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce Absolution and Blessing in God's Name; and to feed the flock committed by the Bishop to his charge.

Q. What is the office of a Deacon?

A. The office of a Deacon is to assist the Priest in divine service, and especially at the Holy Communion; to baptize infants in the absence of the Priest; to catechise; to preach, if authorized by the Bishop; and to search for the sick and the poor.

Q. What is required of members of the Church?

A. To endeavour, by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.

Q. Why is it our duty to belong to the Church of England?

A. Because the Church of England has inherited and retains the doctrine and ministry of the One Catholic and Apostolic Church, and is that part of the Church which has been settled from early times in our country.

NOTE ON THE TEN COMMANDMENTS
IN ENGLISH

The version of the Ten Commandments in the Catechism, since 1552 the same as that at the beginning of the Communion Service (except in the Preface), is not taken from any translation of the Bible, but was made for the Prayer Book. In 1549 there was no Preface ('I am the Lord thy God', etc.), and all the longer Commandments were given in an abbreviated form, the fourth, for instance, being only 'Remember that thou keep holy the Sabbath day.' In 1552, the words 'The same which God spake in the xx. chapter of Exodus saying', with the full Preface, were prefixed, and 'I.' was placed before the first Commandment; while in the Communion Service an abbreviated form of the introductory words was given as a part of the first Commandment, and thus it stands to this day; 'God spake these words, and said: I am the Lord thy God; thou shalt have none other gods but me.' The Catechism's division of the Commandments was also, it is believed, something new in English. The Roman Catholics and the Lutherans, following St. Augustine, place the Preface apart, make the prohibition of other gods and of idols the first Commandment, that of taking the Lord's name in vain the second, and so on, dividing at last what we call the tenth Commandment into two; only the Roman Catholics make the prohibition of coveting one's neighbour's wife, and the Lutherans that of coveting his house, the ninth Commandment. The present Hebrew Bibles make the Preface with our first and second Commandments the first 'Word'—for in the original they are literally God's 'Words', not 'Commandments'—and then follow the scheme just mentioned, Deuteronomy placing the wife apart and Exodus the house. The Jewish Talmud makes the Preface the first 'Word', puts our first and second Commandments together for the second, and then has the numbering which we follow. The order of the Catechism, which places the Preface by itself, and makes the prohibition of other gods the first Commandment, is that of the Greek Church and of the Swiss Reformers, and is believed to be that of the ancient Jewish au-

thorities. It is well to note how here, as elsewhere, our reformers passed over the traditional Latin form or use in which they had been instructed and reverted to the Greek as signifying the older learning.

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XI.

THE ORDER OF CONFIRMATION

CONFIRMATION, or the laying-on of the hands of Apostles or Bishops (or in some cases of men authorized by them) upon those who have been baptized, with the prayer that they may receive the Holy Spirit, has been observed in the Church from the very earliest times, although it has been, as one has said, with "almost every possible variety of practice, belief, and even terminology." Very soon after the Church had begun its work, St. Peter and St. John were sent from Jerusalem to lay hands on those whom Philip the Deacon had baptized at Samaria; and those on whom they laid hands received the Holy Spirit (*πνεῦμα ἅγιον*, Acts viii. 14-19). Some years later, St. Paul laid hands on some who had just been baptized at Ephesus, and the Holy Spirit (*τὸ πνεῦμα τὸ ἅγιον*, Acts xix. 1-6) came upon them. It does not seem unreasonable, in the light of these passages, in which there is no suggestion of anything unusual, but rather the reverse, to suggest that when St. Paul went through Syria and Cilicia (Acts xv. 41) or through the Galatian country and Phrygia (xviii. 23) 'strengthening' the churches and all the disciples, one purpose was that he might lay hands on those who had 'only been baptized'; although to translate *στηρίζων* in these passages by

'confirming' in our sense of the word would not be justified. And again, when he writes to the Romans (i. 11) that he is longing to come to them that he may impart to them 'some spiritual gift' that they may be 'strengthened' (*ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς*), it is not unreasonable to think that he had in mind that at Rome, where no Apostle had been as yet, the baptized converts had not received the benefit of laying-on of hands. At a considerably later day, the author of the Epistle to the Hebrews names as a part of the 'foundation' or 'the word of the beginning', and in close connection with 'baptisms', 'laying-on of hands', as something which belongs to all Christian men at the beginning of their discipleship.

Something has been said (see page 210) as to the use of the words 'unction' and 'seal' in possible connection with baptism; it may well be that they refer rather to the laying-on of hands than to the pouring of water, to the latter rather than to the earlier part of what was then considered as normally one rite. Thus we can well read 2 Corinthians i. 21, 22: "He who is making us firm (*ὁ βεβαιῶν*) . . . and did anoint us is God, who also did set a seal on us and give us the earnest of the Spirit"; and Ephesians i. 13: "When ye also became believers in him, ye were sealed by the Holy Spirit of his promise, who is an earnest of our inheritance." In fact, when we see how strongly the post-apostolic Christian writers spoke of the gift of the Spirit through the laying-on

of hands, and feel sure that they learned of its importance more or less directly from the Apostles, we are justified in applying many such passages to the gifts bestowed by the sacramental ordinance which we call Confirmation. From the time of Tertullian (about 200) there is no lack of evidence as to the Church's belief and practice in the matter.

The Latin *confirmatio* translates the Greek *βεβαίωσις*, and in the Apostolic Constitutions of the fourth century the laying-on of hands is called *βεβαίωσις τῆς ὁμολογίας*, 'the confirming of the confession', meaning God's confirming of our confession; and *confirmatio* has long been the name which this ordinance has borne in the West. The English word 'confirmation' (in this sense) is traced back to the beginning of the fourteenth century; an old formula of that time reads: "The bisschop these wordes seth, Ich signi thee with signe of crosse, And with the creme of hele [the chrism of health, that is salvation] confermi." If we remember that 'comfort' is literally almost the same word as 'confirm', we shall see that to our forefathers 'the Holy Ghost the Comforter' would often suggest 'the Holy Ghost the Confirmer', and the reverse.

As was the case with Baptism, so also in Confirmation, the service was originally very simple, having in it little if anything more than prayer and the laying-on of hands; and in contrast with Baptism, the ceremonies attendant on Confirmation have remained few and simple. The service in the Prayer

Book of 1549 closely followed the lines of the Latin form then in use, with the important exception that the laying-on of the Bishop's hand was expressly provided for and that he was not instructed to use chrism in making the sign of the Cross. The service began with "Our help is in the name of the Lord", along with the other versicles which we retain; then followed the ancient prayer for the seven-fold gifts of the Spirit (it dates back at least to the beginning of the eighth century), followed by this, with allusion to 'sealing' and 'anointing': "Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life." The Bishop then made a Cross on the child's forehead and laid his hand on the head, giving the child's name and saying, "I sign thee with the sign of the Cross and lay my hand upon thee; in the Name",—etc. Then followed the prayer for the confirmed still in use, taken from a long prayer of Archbishop Hermann, and the blessing. It is quite evident that in this case, as in others, Archbishop Cranmer and the others were looking back to the New Testament and providing carefully that there should be no doubt that the essential act of the service should be that on which the inspired writers laid stress. Probably the Roman Bishops in making with their thumbs the sign of the Cross with chrism on the foreheads of the candidates kneeling before them, did lay on the

hand, as it is said that some if not most of them do to-day, though the rubric in most places does not require it; but it was unscriptural to frame a service for Confirmation with no mention of the laying-on of the Bishop's hand. It was left for the American Church in the Book of 1790 to make another change for complete conformity to the Scripture, and direct the Bishop to lay his 'hands' upon every candidate severally. The plural is always used in the New Testament.

In 1552, the sign of the Cross and all reference to it was omitted, and the present prayer at the laying-on of the hand or of hands, 'Defend, O Lord', was provided. 'Defender' comes near to a translation from *παράκλητος*, in English 'Paraclete', a title of the Holy Spirit, which following Wycliffe we generally translate by 'Comforter' in the sense of 'Strengtheners', but the word 'defend' is not ordinarily used in that sense; and few of us remember that God's 'heavenly grace' means His Holy Spirit.

In 1662, the Preface, which had been before that time a rubric, was made part of the service, and the ratification of the baptismal vows was introduced. The use of 'confirm' in both the Preface and the question has led many to think that this 'confirmation' is that which gives name to the service—a mistake which needs to be carefully corrected in the minds of candidates who are brought, or are coming, "to the Bishop to be confirmed by him." The Lord's Prayer and the Collect before the Blessing were also

inserted at that time. The American Church, in the Book of 1892, made the reading of the Preface discretionary, introduced a presentation of the candidates, and also provided, but for discretionary use, a Lesson from Acts viii.

The venerable Prayer of Confirmation, in its reference to the regeneration and forgiveness of the candidates — words which must refer to the time of their baptism — shows that it was composed when confirmation followed close upon the sacrament of baptism. Of the seven gifts of the Spirit, six are mentioned in the Hebrew and the English of Isaiah xi. 2, and all seven in the ancient Greek translation known as the Septuagint; there is good reason for believing that all were originally in the Hebrew text. The first two are intellectual gifts, the second two are moral, the third two are devotional; the last is the key-stone which binds all together in the life.

In the Roman use, in which confirmation is administered by Bishops and sometimes by abbots or priests with special licence, the officiant says the ancient prayer while he holds his arms outstretched over the candidates; he then signs each on the forehead with chrism, generally at the same time (as has been said above) laying his hand upon the head; and then gives each a light touch or blow on the cheek, reminding him to bear patiently the reproach of Christ; the confirmation of infants is not practised. In the Eastern use, the priest who baptizes an infant immediately anoints him with chrism blessed by the

Bishop, and this is considered a sufficient laying-on of hands; here the confirmation of adults is unknown. A form of confirmation is also retained by the Lutherans and others.

One of the rubrics at the end of the service reminds us that those confirmed should be urgently moved to avail themselves without delay of their privilege of receiving the Lord's Supper. In this connection it may be well to refer to the strange custom in the Church of Rome that children should receive their first communion before confirmation; and to call attention to a letter of the late Pope addressed to the Bishop of Marseilles in 1897, declaring that this custom is "not in accordance, either with the ancient and constant institution of the Church or with the good of the faithful", and commending the Bishop for changing it.¹

The form of the other rubric in 1549 was, "And there shall none be admitted to the Holy Communion, until such time as he be confirmed"; from 1552 to 1662 it read, "And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism and be confirmed." In 1662, it was put into the form which it has now in both the English Book and our own: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." These last words were inserted, without

¹ Quoted by Bishop Hall, 'Confirmation', pp. 94, 95.

doubt, at the time of the Restoration, in consequence of the suspension of the use of the Prayer Book for fifteen years, to allow the reception of the Holy Communion by those who could not be confirmed until a general visitation by the Bishops for that purpose should be held; they also served for the case of Churchmen in these colonies, who were left by the Church of England for a hundred and seventy years without the ministration of Bishops. The general meaning of the rubric is clear. It is not so clear whether it was intended to apply to the case of what was called in England 'occasional conformity', that is to say, the case of habitual non-conformists communicating occasionally in the established Church; historically, it is certain that it has not been always so applied.

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XII.

THE SOLEMNIZATION OF MATRIMONY

WE learn nothing from the New Testament as to any distinctively Christian form or ceremony in Marriage. The ordinance was not of Christian origin, and its essence was recognized as consisting in the consent of the parties, under such restrictions as were placed by the law of nature or by laws and customs of the place in which they lived. It appears that Christians in different parts of the world were married as others were, only being careful to use no idolatrous or unworthy ceremonies, and to ask for the blessing of the Bishop or priest.

As far back as we are able to trace marriage customs, we find that those of the Greeks and Romans differed in principle from those of the Hebrews, with which latter those of the Germans were partly in accord. The theory of the former—the fact in early days—was that the man stole the woman from her father's house and took with her what else he could get; in classic times the bride was carried veiled from her father's to the husband's home, lifted over the threshold, and acknowledged by the husband in some such words as '*Ubi ego Gaius, tu Gaia*'; and she brought from her father her dowry, as is still the custom in Latin countries. Among the Semitic races, as also among the Teutonic, the ancient

practice must have been that the man bought his wife from her father, as may be seen from the story of the betrothal of Rebekah or the marriage of Leah and Rachel, or may be read in the 'Germania' of Tacitus, who tells of the gifts which the husband brought to the wife, and of the assembling of the parents and relatives to inspect the presents — a custom which remains with us to this day. 'Dower' ('endowment'), the wife's right in her husband's property, is matter of Teutonic law; 'dowry', the wife's contribution to the husband's estate, is matter of Roman law.

We read in early Christian times of the white dress of the bride, of the veil or canopy held over the parties, of the joining of hands, the kiss of peace, and the gift of a ring. Also — after it ceased to be considered pagan — the custom of crowning both bride and bridegroom with crowns of precious metal or flowers or leaves was permitted; and this remains in the East to-day as an important part of the marriage rite. There were two ceremonies at a greater or less interval of time, in each of which words of pledge were spoken by both parties in the presence of witnesses — the betrothals and the nuptials. The ring given and received, if we follow Tacitus, was a symbol of subjection, as if it were a link of a chain; in his day the German 'braves' wore iron rings, as a badge of inferiority, until they had killed their man. But Clement of Alexandria makes it a symbol of equality and trust; the bridegroom gives the bride

a gold ring, says he, "not for ornament, but that she may with it seal up what has to be kept safe, as the care of keeping the house belongs to her." Perhaps there were different origins of the custom among different nations.

Part, at least, of the formula for betrothal and marriage must have been, as they are, in the vernacular, while in Western Europe the whole of other services was and is in Latin. As a consequence, the marriage service of the Prayer Book has kept antique forms of words, though some have been dropped and some modernized. The English Book has omitted 'spousage', 'for fairer for fouler' (or like words), and has changed 'till death us depart' to 'till death us do part'; and our Book has omitted 'with my body I thee worship', which was the man's acknowledgment of the honor due to the wife, as correlative to her promise to obey him; but we still have 'I plight thee, I give thee, my troth', 'allege' meaning 'plead' in court, 'endow' in its sense of granting legal rights in property, 'pronounce' in the sense of 'proclaim'. The English service follows the Sarum Use pretty closely, enlarging the opening exhortation with an 'excursus' on the purposes of the ordinance, prescribing the joining of hands with the proclamation of marriage, and after Introit and Collect providing an address to be read 'if there be no sermon'. Until 1662, the last rubric ordered that "The new-married persons, the same day of their marriage, must receive the Holy Communion"; it has been changed

to read that "It is convenient [that is, seemly] that the new-married persons should receive the Holy Communion at the time of their marriage or the first opportunity after their marriage."

In our American Book, the service has been much shortened from the English. A part of what was left out of the opening exhortation was restored in 1892, but it is still shorter and better than the English; and everything after the first blessing—introit, prayers, and sermon (which makes the service, as Captain Cuttle said, end with 'amazement')—was not taken into our Book. But the service still remains a combination of that for the espousals and that for the nuptials. The dividing-point is at the question, 'Who giveth this woman?' when the father puts his daughter into the hands of the Church, relinquishing his '*patria potestas*', that she may be given to her husband. This 'first service' was of old said at the entrance of the church, as Chaucer tells us of the Wife of Bath: "Housbondes at chirchedore she hadde fyve"; and it is now often said at the entrance to the choir or at the foot of the chancel-steps, which place indeed may be meant in the rubric by 'the body of the Church'.¹ In that case, after the betrothal, the bridegroom leads the bride to the rail of the sanctuary for the 'second service'.

The minister should be quite sure that he under-

¹ See note as to the place of the Lord's Table, page 167. It may be argued that our Book expects the whole service to be in 'the body of the Church'.

stands the law of the State in which he lives, or in which he officiates, in regard to marriage, and should conform strictly to it, as well as to the Canon of the Church (Canon 39) which deals with the subject; and he should also be careful to return to the State or town authorities the evidence that he has solemnized the marriage, and to make full entry of it in the proper Parish Register. It is well to remember that the publication of banns is no longer required with us; and that no clergyman is obliged by civil or ecclesiastical law to perform any marriage, so that it is sometimes his duty to ask questions which are not answered in the licence that is brought to him. The English Book requires all marriages to be in a church; our Book permits them in 'some proper house'; both Books provide for witnesses by the requirement that the parties come 'with their friends and neighbours'. Untold trouble would be prevented if the clergy, following at least the spirit of this requirement, would make sure that the parties presenting themselves are not attempting to escape from the presence of those who ought naturally to be asked to signify their assent.

The man stands on the right of the woman during the service, but when the service is ended he 'worships' her by giving her the place at his right (see Psalm xlv. 10). The exhortation refers to the institution of marriage in Eden, and to its mystical meaning, to Christ's blessing of marriage at Cana, and to the commendation of it in the Epistle to the

Hebrews (here, as was long the belief, attributed to St. Paul), and calls for objections from the congregation. The parties are then solemnly charged not to proceed in the service, making as it does a life-long change in their positions before God and man, if they know of any impediment. 'Lawfully' must apply to the law of God as well as that of the State; 'lawful', at the end, under present circumstances, seems to refer only to the law of God. 'Allow', as in the baptismal service (see page 218), means 'approve'.

Probably no clergyman with us would be ready to proceed with a service as to the legality of which he had doubts, on the surety of anyone that if he was acting illegally he should be 'indemnified', that is that his surety would bear the amount of fine and costs to which he might be subjected in case of conviction; but the rubric frees him from ecclesiastical censure if he wishes to do so. An impediment 'alleged' is an impediment formally pleaded, as in court. If an objection is made, which the clergyman knows to be groundless or as to the groundlessness of which he is reasonably satisfied, he is to proceed. 'M.' in this service, as was noted a few pages back, is a printer's change for the 'N.' which should designate both the man and the woman. The statement that 'M.' and 'N.' stand for *maritus* and *nympha*, husband and bride, is absurd. The letter stands for the baptismal name; but the best authority is for using only so much of the baptismal name as is commonly employed; the late Queen of Eng-

land and her consort were married as Victoria and Albert.

The parties having, in answer to questions, expressed their desire to marry each other, and the father (or friend representing him or his authority) having through the priest relinquished to the bridegroom his authority over the bride, they now proceed to marry each other by the giving of 'troth' (that is 'truth'), the minister causing each to take the other's hand and dictating the proper form of words.² The manner of giving the ring is confused in our Book by the omission of an obsolete requirement from the rubric.³ In the English Book it reads: "The man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the priest and clerk. And the minister taking the ring shall deliver it unto the man", etc. That is to say, the man gives the ring to the woman by first laying it on the clergyman's book that it may have

² Some of the ancient forms, with quaint phraseology, are given in Blunt; in one of them the bride promises to be 'bonour [or 'bonere'] and buxum'; where 'bonour' is for 'bon' or 'bonny', meaning 'good', 'gentle', and 'buxom' is 'bow-som', that is, 'obedient', 'complaisant', from which it came to mean 'good-natured' and then 'healthy'. An old writer says that "God took upon him humble buxomnesse"; and the Golden Litany prays Christ to have mercy on us by His 'infinite buxomnes'.

³ We read occasionally of a service with two rings, which seems abnormal. But Archbishop Hermann provided for the use of two rings, if the parties could afford them; and the (modern) Old Catholics use two rings.

his blessing, or at least that the act may have his sanction, and then receiving it from the clergyman to be put upon the woman's hand. To 'pass the ring around', as the saying is, is not rubrical, nor has it any meaning.⁴ The rubric of 1549 read: "The man shall give unto the woman a ring, and other tokens of spousage, as gold and silver, laying the same upon the book", etc., and the form at giving the ring was: "With this ring I thee wed; this gold and silver I thee give;⁵ with my body I thee worship; and with all my worldly goods I thee endow."

The parties having thus, strictly speaking, married themselves under the protection of the Church, the minister bids the congregation to prayer. The faithful living together of Isaac and Rebecca must refer to marital faithfulness; Isaac was almost, if not quite, the only one of the eminent men of the Old Testament of whom we know that had but one wife. The formal recognition of the marriage is

⁴ Mr. Pullan gives us an interesting note (pp. 222, 223) on the wedding ring. The mediæval English custom, he says, was to put it on the fourth finger of the right hand, and the English Roman Catholics followed this custom till the middle of the eighteenth century. There is in a Sarum rubric an explanation that the fourth finger is the ring-finger because a vein runs from it to the heart.

⁵ This was probably the pledge of 'endowment' or of 'dower', into the actual use of which the wife did not come until her husband's death. Some older forms had 'all my worldly cathe'l' or 'cattle', that is, 'chattels.' Compare the Latin *pecunia* from *pecus*, a sheep.

made by joining the hands of the parties, and the formal proclamation (from Hermann's 'Consultation') follows, with a closing benediction. As has been suggested more than once, the clergyman pronounces or publishes that the parties have been duly married, and the service which the Church performs is the "Solemnization of Matrimony."⁶ The minister's kissing the bride at the close of the ceremony was probably the last survival of the kiss of peace at the beginning of the Communion Office; formerly, he kissed the bridegroom, and the bridegroom then kissed the bride.

The bridegroom and the bride should kneel for the final blessing; all others, including their immediate attendants, should stand during the whole service.

The question is asked, whether a deacon may read the marriage service. The law of the land recognizes the deacons of our Church as 'Ministers of the Gospel', and permits them to marry; and our service uses the word 'Minister' throughout, and that intentionally, as the English Book has confusedly 'Priest', 'Curate', and 'Minister'. But the Benediction is priestly, and evidently ought not to be said by a deacon. It would seem, therefore, that a deacon may use the marriage service, without the Benediction, in any place where he has the Bishop's or priest's authority to minister.

⁶ Shakespeare makes the priest say: "And all the ceremony of this compact, Seal'd in my function, by my testimony."

It is sometimes said that 'man and wife' in the service should be 'husband and wife'. But 'man' in old English often meant 'husband', as the Latin *vir* and the Greek *ἀνὴρ*; and 'wife' often meant a woman, whether married or not, as still in 'fishwife', 'housewife', 'midwife'. In fact the word 'woman' is 'wiman', 'wifman', 'wifeman' (the sound of 'i' is still preserved in the plural, though spelled 'women'). 'Man and wife' is the old monosyllabic way of putting what might be 'husband and woman', 'husband and wife', or 'man and woman'; and it is the more common legal form of words.

During the late revision of our Prayer Book the following was proposed but not adopted for use if the Holy Communion were celebrated at the time of a marriage:—

Introit; Psalm cxxviii. [The English Book gives as an alternative Psalm lxvii.]

The Collect: Almighty and merciful God, who by thy power didst create our first parents and by thy consecration didst knit them together in holy wedlock; Vouchsafe to send thy blessing upon all who are joined together in thy holy Name, and so fill them with thy grace, that obeying thy will, and continuing always in safety under thy protection, they may abide in thy love unto their lives' end; through Jesus Christ our Lord. *Amen.*

The Epistle: Ephesians v. 22-33.

The Gospel: St. John ii. 1-11.

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XIII.

THE VISITATION OF THE SICK

THE Visiting of the Sick is a duty of natural piety; but, like other such duties, it is made a Christian duty by the example and the words of our Lord, and it becomes a special duty of the Christian minister. The only Scriptural suggestion of a ceremony in connection with such visitation is the anointing and laying-on of hands in the case of the Apostles (St. Mark vi. 13, xvi. 18) and the prayer and anointing by the leaders ('presbyters') of which St. James writes (St. James v. 14, 15). At a comparatively early date we find provision for prayers for a sick man, and in mediæval times the Sarum Manual provided an elaborate office for a formal visitation of the sick on which our office is based, and from which, indeed, it is in considerable part taken. Thus the 'salutation' of the house, commanded by the Lord Himself (St. Luke x. 5; St. Matthew x. 12), was said at the entrance, the antiphon 'Remember not, Lord', was said with the Penitential Psalms which the priest repeated on his way to the house; in the sick man's room were said the Kyrie, Lord's Prayer, and versicles, with nine prayers, two of which we retain; then followed an exhortation to patience and faith, with an examination of the faith of the sick man based on the Creed, to charity and

hope, to contrition and repentance, and to the giving of alms. After his confession of sin, the priest gave him absolution with the ancient words of the prayer for reconciliation beginning in our Book 'O most merciful God'. If Extreme Unction was administered, Psalm lxxi was said, with the antiphon 'O Saviour of the world', and the anointing was performed with prayers; and then the Holy Communion was administered to the sick man, if it was possible.

It is evident from this outline of the ancient service, as indeed from the study of the form which it has taken in our own, that the former part was intended for a case of serious sickness, and the latter part for a case of impending death. Indeed it would almost seem to assume that this would be the only time in which the minister could be with the sick person in order to prepare him for the end of his earthly life. Yet the second prayer and the exhortation express a hope of recovery and of a benefit to be derived in this life from God's fatherly visitation. It must have been in the earlier times, as it is to-day, that the Church meant this office to be in ordinary cases rather a 'directory' than a prescribed office (as indeed appears in the case of the exhortation from the words 'or other like'); and it does give admirable instruction as to the preparation which any man should be called upon to take for death, and an admirable example of the serious though really hopeful way in which the Church bids her members look on faith and duty and our responsi-

bility for both, as we pass through life as well as in the day of judgment. The faithful and devout clergyman will read other passages of Scripture, speak of divers matters in different strains, and use prayers from other parts of the Prayer Book or from other sources; but he will find that he rarely passes far from the suggestions of this service. And both the visitor and the visited will do well to read it from time to time, and to meditate upon it; in fact, it has many wholesome lessons for the well.

The interrogative Creed, which in our Book stands only here, differs in its wording in several places (as already noted) from that in Morning and Evening Prayer. Ordinarily, the clergyman will ask the sick man to say the Creed with him in some service.

The long rubric after the Creed contains many useful suggestions. The laws of our States as to the inheritance of property are such that there is not always the same reason as formerly for urging all persons to make their wills, and there are many cases in which it would be an impertinence to do this.¹ But, on the other hand, there are many cases in which a clergyman, in confidential conversation with persons, may well speak with them of the matter and urge its importance. While it is the duty of the minister not to interfere with the lawyer in a matter

¹ It should be remembered that, until quite modern times, matters testamentary came under the jurisdiction of the ecclesiastical courts.

which belongs distinctly and professionally to the latter—as indeed he must not interfere with the physician in the physician's sphere of duty—it is well for him to know how to draw a simple will and to see that it is legally attested; but he should not, except under extraordinary circumstances, write for another person a will which contains a legacy to the Church.

The meaning of the rubric beginning 'The Exhortation before rehearsed' is that the minister may, as we say, 'have his talk' with the sick man, before he begins the service of prayer with 'Remember not, Lord'; it seems to suggest that the exhortation and what goes with it may be confidential, while the family and others may be present at the prayers.

The prayer 'O most merciful God', though called a 'Collect', is (as has been said) the ancient form of Reconciliation of a Penitent, and therefore really a solemn Absolution of the precatory kind.³ It dates back to the Gelasian Sacramentary, and has been used for at least twelve centuries, though in mediæval times an indicative form came to be used with it, or sometimes to displace it. It should be said only by a priest and by him standing. An absolution in the indicative form is placed before it in the English Book, with a rubric to the effect that

³ As to the three forms or kinds of absolution, see on pages 75, 76.

it shall be used, if the sick person humbly and heartily desire it, after he has made a special confession of some weighty matter with which he feels his conscience troubled; and it is made the duty of the priest to move him to such confession if he is thus troubled. Our Prayer Book has lost nothing by omitting this mediæval form and falling back upon what was for so long "the principal form of absolution in the Western Church" (Frere's Procter), "used long before the other was introduced" (Blunt); and it must be remembered, besides, that it leads up to the final absolution in the Communion of the Sick.

The Unction of the Sick, enjoined by St. James, was for recovery; Extreme Unction (that is, the last or final unction) came in mediæval times to be an anointing of the dying with a view of imparting spiritual grace. There is no allusion to any anointing of the sick in ante-Nicene writers,³ but the office-book of Bishop Serapion of Thmuis in Egypt (about the year 350) contains a 'prayer in regard to oil of the sick', which asks for healing and recovery. And after anointing came into use again, or at least became more common, there is no trace before the eighth century of sick people being anointed for the remission of their sins, or for the removal of the *reliquiæ* of sin, or to impart to them grace enabling them to die happily or courageously;⁴ but in

³ Warren, *Liturgy of Ante-Nicene Church*, pp. 161, 162.

⁴ Puller, *Anointing of the Sick*, p. 191.

the ninth and tenth centuries unction came to be chiefly regarded as a preparation for death.

In the Sarum Use, which was followed in the Book of 1549, it was not yet provided that the anointing should be given to none but the dying or that it should not be repeated, though no doubt it was often used as unction *in extremis*. The service in the first English Book (as already noted) was simple; the prayer did look forward with great hope to recovery, but it also seemed to teach that the use of this ordinance was for spiritual blessings, forgiveness and strength against temptation; the anointing was to be on the forehead and breast only, and not on all organs of sense as in the Roman Use. In 1552 all provision for unction was omitted, doubtless from the feeling that as practised it was a "corrupt following of the Apostles", and not the act of which St. James wrote. Whether the anointing of the sick with prayer for recovery may be used with the sanction of the Bishop as an extra-Prayer-Book service, is a question beyond the scope of this volume. In the Eastern Church, it may be added, the rite is practised in its primitive form, seven priests attending for its normal ministration.

Our Book has substituted Psalm cxxx, 'De profundis', for the Psalm lxxi of the old Unction and the present English Book; but we retain the beautiful antiphon, a benedictory prayer composed in 1549, and the Aaronic blessing (Numbers vi. 24), which was first placed here in 1662.

Of the additional prayers, the first four are in the English Book, where they were added in 1662; the Commendatory Prayer, which has for almost everyone some tender associations, was shortened at the last American revision. The other three are peculiar to our Book; the first of these, 'O God, whose days are without end', is from Bishop Jeremy Taylor (who died in 1667), and is a fine example of his composition. None of the others are in the best liturgical style, though the next to the last is based on a prayer of Bishop Taylor's.

For notes on the Communion of the Sick, see at the end of the Chapter on the Holy Communion, page 202.

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XIV.

THE BURIAL OF THE DEAD

THE Burial of the Dead has always been considered an act of natural religion, a 'corporal deed of mercy'. From the quiet and dignified burial of Sarah (Genesis xxiii) to the ceremonious entombment of some of the kings (2 Chronicles xvi. 14), and high priests (2 Chronicles xxiv. 15, 16), and from the dirge over Saul and Jonathan (2 Samuel i. 17) to the lament for good King Josiah (2 Chronicles xxxv. 25), we read of funeral rites among the Jews of the older time. In the Gospels we read of but one funeral procession, that of the son of the widow of Nain, led by the mother, as was the custom in Galilee; and of but two burials, that of St. John Baptist and that of Lazarus (St. Mark vi. 29; St. John xi. 38), besides the burial of our Lord Himself, which has found mention in both our Creeds. The Jews made great wailing over their dead; and so did the Christians when they carried Stephen to his burial (Acts viii. 2); but soon we read of a quieter mourning by the bedside of Tabitha (Acts ix. 39). The Epistles and the Book of Revelation have many passages which tell of the blessedness of those who are sleeping in Christ.

We know little of the ceremonies practised in the early Church at burials, other than those which were

local customs, except that from an early time the Eucharist was celebrated with prayers, among which was the commendation of the departed soul to rest and peace. The body being carried to the church soon after death, and the burial, except in special cases, not being long deferred, it became a custom to say the night services with special psalms, antiphons, and lessons,—as Vespers, Compline, and Matins (or Vigils) of the Dead. One of the psalms at Vespers was the 116th, the antiphon for which was the ninth verse, in our version ‘I will walk before the Lord in the land of the living’, but in Latin ‘*Placebo Domino in regione vivorum*’; from which the Vespers of the dead were known as *Placebo*. And one of the psalms at Matins was the 5th, with an antiphon taken from the eighth verse, where we read, ‘Make thy way plain before my face’, in Latin ‘*Dirige in conspectu tuo viam meam*’; and this gave to the Matins the name of *Dirige*, from which we get the word ‘dirge’. Also, from the *Officium* or Introit in the service, ‘*Requiem æternam dona eis, Domine, et lux perpetua luceat eis*’, Mass for the Dead was called *Requiem*.

No service was in the first English Book changed as much from the corresponding Latin service as was that for burial. The old services had become very long and complicated, and the ancient prayers, which assumed that the faithful departed were in peace and asked that they might have rest in the

land of the living and at the last the joys of the resurrection, had become prayers that they might be delivered from the pains of purgatory, which were described as identical with the pains of hell except in duration; so that the reformers not only desired a briefer service, yet with longer reading of Scripture, but also felt the necessity of removing some of the prayers and also of modifying the phraseology of others which in themselves would not formerly have been thought objectionable. In 1549, there was a double service, as now, one to be said at the grave and one to be said either before or after the other in the church. They contained all that is in our present service, except that the psalms were different, with other prayers which were omitted in 1552 from a fear of mediæval petitions for the departed. Also in 1549 there was provision for the celebration of the Holy Communion, the Introit being Psalm xlii, the Collect being the prayer which now stands at the end of the service, 'O merciful God, the Father of our Lord Jesus Christ', with a somewhat different ending,¹ the Epistle, 1 Thessalonians iv. 13-18, and the Gospel, St. John vi. 35-41. Our service differs little from the English, except that the psalms have been abbreviated and the closing phrases of the committal and of the first prayer have been changed, the new wording being both in excellent form and with good rhythm.

¹ It still has in the English Book as a heading the words 'The Collect'.

The rubric at the beginning, excluding three classes of people from burial by this service, dates from 1662. Unbaptized adults have by their own decision never been admitted to membership in the Church, whereas of unbaptized infants it may be said that it has been the Church's wish to baptize them and that they have never refused it; excommunication is not practised now, for suspension from the Holy Communion is not excommunication, and at the last revision of the Canons all provision for a possible "deprivation of all privileges of church membership" was removed from our legislation; and suicides die in the commission of an extreme crime against themselves. In this last case, the decision as to whether a person who has taken his own life has really and intentionally 'laid violent hands' upon himself, must (except in very extraordinary circumstances) be left to the officials of the law, whose duty it is to make investigation and to publish what they find to be the facts of the case.

But though a clergyman of the Church may not bury unbaptized adults or suicides with the Church's office, and may sometimes find it his duty to decline to use that office for others (as, for instance, for one who has died or been killed while committing some grievous crime), he is not debarred from reading passages of Scripture and prayers with the family of such an one in their home and at the grave. A suitable psalm at such a time is the 51st or 143rd; and a suitable lesson may be taken from Jeremiah xxxi,

or from some of the Lord's words of comfort in the Gospels.

The second rubric implies, as is ordinarily the case in England except in cities and large towns, that the church stands in the churchyard, and that, as was explicitly stated in the first Book, the service in the church may either precede or follow that at the grave. The latter may have been sometimes convenient or necessary in days when few but the rich were buried in coffins, and the bodies of the dead were ordinarily wrapped and tied in shrouds, perhaps covered with the parochial pall, which made all funerals externally alike, and thus carried on a bier. In either case the 'Sentences'—really anthems or antiphons—are normally to be begun at the churchyard gate and repeated by the minister as he goes 'either into the church or towards the grave'. The exigencies of our cemeteries and of our funeral arrangements often require that the words be postponed until the funeral company is ready to enter the church or is close to the grave. When the part of the service assigned to the church is said in the house, as must often be the case with us, these opening anthems should be reserved and read at the grave; when they have been said at entering the church, they should not be repeated in the burying-ground.²

² A note may be made here as to prayers with the family at the home before the body is carried to the church. The service should be short, with one or two Psalms such as *xxiii* and *cxxi*,

The three opening anthems are words respectively of faith, of hope, and of resignation. The first was in the old services the 'antiphon' to Benedictus, and the second a 'respond' at Matins; the third, really a double verse, was first provided in 1549. It is to be regretted that the first passage from Job is not abbreviated, as in the Latin; partly because the exact meaning of the middle phrase is very doubtful, and partly because the word 'worms' is not in the Hebrew at all; 'they destroy this body' is a way of saying 'this body be destroyed'.

The portions of Psalms in our Book are not so long but that both may ordinarily be said, and that to the profit and comfort of those who are present at the service. If a distinction is made, Psalm xxxix is in some part suitable for a younger person, and Psalm xc for one of mature years; but the latter, 'a Prayer of Moses the man of God', hardly ought ever to be omitted. The Lesson deserves careful study, and reading which shows that it has been carefully studied. The service in church will ordinarily be ended (after a hymn, if it is convenient to have one) by the Creed — and that preferably the Apostles' Creed — and prayers, which should not be too many. The prayer for persons in affliction will certainly be used; at the funeral of a communicant, that at the end of the Visitation of the Sick, beginning 'O God,

a short lesson such as Wisdom iii. 1-9 or 1 Thessalonians iv. 13-18 or Revelation vii. 9-17, and two or three prayers either from the Prayer Book or from some good manual of devotion.

whose days are without end'; the first and second of the additional prayers at the end of this service may be added; and a judicious selection can be made from the Collects for Easter (at the earlier Communion), the fourth Sunday after Easter, the fourth Sunday after Trinity, All Saints' Day, the first Sunday in Advent, 'We humbly beseech thee', at the end of the Litany, and others; also, the Collect for the Day, unless it is manifestly inappropriate, may well be used.

The verses from Job (xiv. 1, 2) 'Man that is born of a woman', taken from the Vigils of the Dead, and the wonderful Sequence in three paragraphs, beginning *Media vita* ('In the midst of life we are in death'), were meant to be repeated while the attendants were making ready to lower the body (often coffinless) into the grave. If possible, they should be so repeated now, as the rubric directs, that the minds of the mourners may be drawn away from that on which their eyes cannot but be fixed to the great and eternal, though most solemn and awe-inspiring, truths which are declared in these words. *Media vita*, written as a 'Prose' or 'Sequence' to be said after the Epistle (see page 154), had been taken into the Sarum Breviary as an antiphon to Nunc Dimittis during part of Lent; it is only in the Anglican use that its words are read in the Burial Office. They are wonderfully appropriate, having, as Blunt says, "a solemn magnificence, and at the same time a wailing prayerfulness, which make them unsurpassable by

any analogous portion of any ritual whatever." And including, as they do, the words of the Greek *Trisagion*, 'Holy God, Holy Mighty One, Holy Undying One, have mercy on us' (see page 153), they carry our thoughts through all the range of worship and godly fear in the Christian Church. The composition of this Sequence is traditionally ascribed to Notker, a monk of St. Gall in Switzerland, who died in the year 912, and in whom its thought is said to have been inspired as he watched men building a bridge over a deep gorge.³ This tradition cannot be sustained;⁴ but the words are none the less impressive, whatever were the circumstances under which they were moulded into their present form. In the Middle Ages this Sequence was constantly used; it became a battle-hymn, and its use was believed to give supernatural powers; so that in 1316 a synod at Cologne forbade its use except on occasions especially approved by the Bishop.

The committal follows, in which the threefold casting of the earth, as is customary with the words 'earth to earth, ashes to ashes, dust to dust', is to be considered the formal burial.⁵ The rubric in the first Book instructed the priest to cast earth upon the body with the words of committal; in 1552 the

³ The commentators refer us to the verses of Shakespeare inspired by the sight of samphire-gatherers on the cliff at Dover, in *King Lear*, iv. 6.

⁴ See Julian's Dictionary of Hymnology, *sub voce*.

⁵ See the reference on page 210.

present words 'by some standing by' were substituted. It is probable that the priest began the burial as directed, and that others filled the grave while the following anthem was sung. That anthem, 'I heard a voice', formerly the antiphon to Magnificat in the service for the dead, carries on the thoughts in the direction of the grand words of hope and assured victory with which the committal had ended.⁶ The service closes with the Kyrie, the Lord's Prayer and one or both of two prayers, somewhat modified from their English form; the former may well be kept for the burial of communicants.

The three additional prayers were placed in our Book at the revision of 1892; the first and the second are modern; the third is taken from the commemoration of the faithful departed in the Communion Office of the first Book of Edward VI and the Scottish Office. The closing rubric explains itself; sometimes by reason of distance or of stress of weather all of the service, or all except the committal, must be said in the church or in the house which serves as the church. The form of the committal at sea is made very touching by the use of the words, 'The sea shall give up her dead'.

In the process of our last revision, it was proposed to provide a special service for the burial of children, in the general form of the other service but with

⁶ In the Eastern Church Psalm xxiv. 1 is sung at the burial: "The earth is the Lord's, and all that therein is: the compass of the world, and they that dwell therein."

different psalms and lessons and at least modified prayers. But the service prepared did not commend itself, and it was felt that all members of the Church, whatever their age, should have the same form of burial at the Church's hands, and that there is sufficient room for needed variations in the service with the family and in the prayers used after the Lesson.⁷ The careful reader will see that the form of several phrases in the English Book was changed for our Book of 1790, in order that they might be suitable for as many persons as possible; and in this our Church was carrying out a principle adopted long before in England. At the time of death, the Church casts the mantle of her faith and hope and charity over all her members who have not utterly repudiated their membership, and leaves them in the hands of God against the day of His just and merciful judgment.

⁷ See Bp. Coxe's *Christian Ballads*, "Churchyards", fourth stanza.

XV.

OTHER OFFICES

THE CHURCHING OF WOMEN

THIS service of Thanksgiving — not of Purification, in any strict sense, though it was so called in the Sarum Manual and the Book of 1549 — follows closely the simple service of former days. It was meant to lead up to the Holy Communion, and for that reason has no benedictory prayer at the end. 'Decently apparelled' meant that, in accordance with English custom, she should wear a veil.¹ The 'convenient place' was defined in 1549 to be 'nigh unto the quire door', and in 1552, 'nigh unto the place where the Table standeth'; either the faldstool or the chancel rail would seem suitable, in cases where the Ordinary has given no direction. The 'hymn' or 'cento' from Psalm cxvi is, according to our rubric, to be said by the minister and the woman together, he leading her in the words of thanksgiving. It was an old custom that with her offerings the woman brought back to the church the chrisom put upon her child in baptism, so that after this it was no longer a 'chrisom child' (see page 213).

¹Wheatly, *in loco*, cites a case in the reign of James I, in which a woman was excommunicated for contempt in refusing to wear a veil at her churching.

The verb 'to church,' in the sense of bringing or conducting to a church, that one may receive its rites or enter (anew) into its worship, is of early use. It is applied in Scotland to a newly married couple on their first attendance in church after the wedding, and in England the formal attendance of judges at church on the first Sunday in term is called 'Churching the Judges'. It might have been noted before that Confirmation was sometimes called 'bishoping'.

FORMS OF PRAYER TO BE USED AT SEA

These forms of supplemental devotion were composed for the Prayer Book of 1662, and are attributed to Dr. Robert Sanderson, Bishop of Lincoln, the author of a once famous volume of lectures on Conscience, who died in 1663. They displaced a Presbyterian form of prayer for the Navy, set forth under the Long Parliament (1640-53). There are prayers for use in storm and before battle, and thanksgivings after the quieting of a tempest or the gaining of a victory; but the compiler does not seem to have had in mind the possibilities of a defeat. During our Civil War, when there was need of special prayers for the Nation and for the army and navy serving in its defence, the phrases of these forms of prayer were largely used, and for this reason they are fixed in the minds of the older people in our congregations. At the last revision of our Book, the order of the Psalms and Prayers was much improved.

It may be noted as a liturgical curiosity, that

when copies of the Prayer Book were printed in England for use in the Confederate States of America, they were to be printed from plates prepared for the Prayer Book of the Church in the United States of America, with the omission of the Ratification and the substitution of 'Confederate' for 'United' before the words 'States of America'. This substitution was made on the title-page and in the Prayer for the President and that for Congress; but either the editors or the printers forgot to make the change in the prayer for use on ships of war, so that this retained a petition that the men in service there might be a "safeguard unto the United States of America"!

THE VISITATION OF PRISONERS

This office is not in the English Prayer Book, but was taken into ours from the Irish Book. It was agreed upon in the Synod of Ireland in 1711, and ordered by the Council in 1714 to be printed and annexed to the Book of Common Prayer. It is framed on the model of the Visitation of the Sick, and calls for no special notes, except that the rubrics are wisely suggestive as to the duties of a priest in dealing with the conscience of a man who has been guilty of grievous sin. The Collect, Epistle, and Gospel are to be used in the case of ministration to a man under sentence of death.

THANKSGIVING-DAY

A note on the history of Thanksgiving-day, now by custom appointed annually on the last Thursday

of November, will be found on page 60 of this volume. The service is taken from the Proposed Book of 1786, and is the only matter for which we are indebted to that Book, except the plan of the Table of Proper Lessons. The last three of the opening sentences are from the Fourth of July service in the Proposed Book; and the lessons were originally the Fourth of July Lessons. The anthem, or rather 'cento', in place of Venite is from Psalm cxlvii; it was formerly from the Bible Version, but was made to conform to the Prayer Book Version at the last revision, at which time also the special Thanksgiving was enlarged to include other national blessings than those pertaining to the fruits of the earth. The minister may take one of the Selection of Psalms, 'or some other Portion' at his discretion; if the latter clause implies any restriction, it may be taken to mean the part of the Psalter appointed for Morning or Evening Prayer on any day of the month. Permission is given here to sing the Selection or portion of the Psalms, as it was (curiously enough) in the Proposed Book.

FAMILY PRAYERS

The Family Prayers, wisely placed in our Prayer Book of 1790, were composed by Edmund Gibson, Bishop of London (1720-1748), and had been much used in the Colonies, over which indeed he held ecclesiastical jurisdiction by royal patent. They are said to have been based on prayers which Archbishop Tillotson drew up for the private use of King William III.

XVI.

THE PSALTER

ENOUGH has been said already, for the purposes of this book, as to the history of the use of the Psalms in the Christian Church and their place in our Morning and Evening Prayer. Their division into sixty portions for daily use and full reading once each month is the same in our Book as it has been in England since 1549, except that at our last revision Psalm cxli, an evening Psalm, was transferred from Morning to Evening Prayer on the twenty-ninth day of the month.

The Psalter remains in our Prayer Book in the version from which not only the Psalms but also the Epistle and Gospels were read from 1549 to 1662 — that, namely, of Coverdale, printed in 1535, edited and republished in the 'Great Bible', of which the first edition was printed in 1539, other editions following rapidly, and showing traces of Cranmer's work. Our Psalter is thus "in substance the work of that consummate master of rhythmical prose, Bishop Miles Coverdale." When the Lessons began to be read from the Authorized Version of 1611 cannot now be determined; it was 'appointed to be read in churches', but it is not known on what authority.

The 'Great Bible' followed pretty closely Coverdale's version, which had been printed but four

years before it, with reference, however, to the original Hebrew and Greek; but it was also influenced by Münster's new Latin Version of the Old Testament. That it does not closely follow the Vulgate will be seen from comparing the opening words of some of the Psalms in this version with their opening words in Latin as they are given in the headings. (See for instance, Psalms cix, lxxv, lxxxiii, cxix part 7.) The Psalter in the English Books does not follow exactly any edition of the Great Bible, and the printers have in the course of time made changes in it. In our first Prayer Book of 1790 a few modifications were intentionally made, as of 'leasing' to 'falsehood' in iv. 2 and to 'lies' in v. 6, and of 'flittings' to 'wanderings' in lvi. 8. In the preparation of the present Standard of 1892, the text of the Psalter was carefully studied and corrected where errors had crept in, so that it is now far more accurate than that in the English Book and almost ideally perfect. The report on the Standard in an appendix to the Journal of the General Convention of 1892 gives many notes of important and unimportant corrections. At this time the so-called musical colon in each verse (corresponding to the Hebrew *athnach*), which had been omitted in earlier American Books from Psalms and Canticles, was restored.

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Reference may be made to a few books which will help to a fuller knowledge and enjoyment of the Psalter.

The translation of the Psalms in the American Revised Version gives accurately the meaning of the received Hebrew text.

Dr. S. R. Driver's "Parallel Psalter" is the Prayer Book Version of the Psalms and a new version by a good scholar in both Hebrew and English, arranged on opposite pages. It is very interesting and helpful, and it has two admirable glossaries: one of characteristic or otherwise noteworthy expressions in the Psalms, and the other of archaisms in the Prayer Book Version.

In this connection, it will be well to call attention, as does Dr. Driver, to W. Aldis Wright's invaluable "Bible Word-Book" and also to the articles on words so plentifully given in Hastings's "Dictionary of the Bible." The Concordance to the Prayer Book Psalter in the S. P. C. K. Prayer-Book Commentary has been already noted.

The finest literary version of the Psalms into English is that by Dr. Horace Howard Furness in the so-called 'Polychrome Bible'.

There are brief notes on each Psalm in Bishop Barry's "Teacher's Prayer Book." Kirkpatrick's Commentary on the Psalms (in English) in The Cambridge Bible for Schools is excellent and readily available; the Introduction is helpful, though brief.

One who would like to know a little of the English of earlier versions will find in a small volume published by the Clarendon Press at Oxford the Books of Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon, from a Wycliffite version of about the year 1381.

G. P. Huntington and H. A. Metcalf's "The Treasury of the Psalter" is a valuable aid to the better understanding of the Psalms and a work of much learning and careful labor.

Archbishop William Alexander's "Witness of the Psalms to Christ and Christianity" is pleasantly written and interesting.

THE ORDINAL

THE services which follow the Psalter are not, strictly speaking, a part of the Book of Common Prayer; but their titles are placed with the Table of Contents of the Prayer Book, and the conditions of making changes in them are the same as those of altering or amending the Prayer Book. They correspond, in fact, to the Pontifical, containing the forms for conferring Holy Orders, for Consecrating a Church, and for the Institution of a Rector; and the due administration of Orders is certainly necessary for the continuance of the Church.

Many of the questions, both interesting and important, which arise in the study of the Ordination Services of the Church of England and our own are fully discussed in works on the Ministry and on Church Polity. Such are: the interpretation which the Church in different ages has given to the terms by which she had designated her ministers; the stress which she has laid on a succession of her clergy from the Apostles and on the maintenance of that succession at the hands of Bishops; the proof of the assertion in Article XXXVI, that her present "Book of Consecration of Bishops and Ordering of Priests and Deacons" "doth contain all things necessary to such Consecration and Ordering, neither

hath it anything that of itself is superstitious and ungodly''; and in particular the maintenance of the historic validity of her Orders against the latest form of the attack made upon them from Rome. To such books, therefore, the student is referred for a full study of the Ordinal; it must suffice here to give a brief historical and liturgical commentary on the services.

As in ancient times, all ordinations are ministered within the Eucharistic Office, and at such place in the office that the newly ordained may enter at once on the duties to which he has been called and for which authority has been given him. Thus, the candidates for the diaconate are examined and ordained after the Epistle, and after ordination one of them reads the Gospel; in like manner, the candidates for the priesthood are examined and ordained after the Gospel, and after ordination they say the Nicene Creed with the congregation; the bishop-elect is questioned and ordained after the Creed and Sermon, and then takes his place with his consecrators for the offering and intercession which lead to the more solemn part of the Communion Office. And, again in accordance with ancient custom, the Litany is said at every ordination, with a special petition for those who are at the time to be admitted to any of the sacred Orders. Those to be ordained are presented to the Bishop by some one already in Orders, who vouches for their learning and their character (in the case of a bishop-elect by two of the

Episcopal order); in the case of candidates for the diaconate and the priesthood, the people are called upon to show cause, if cause there be, why they should not be ordained; in the case of a bishop-elect, testimonials are demanded and read and a promise of conformity, with the solemnity of an oath, is required. An 'impediment' to ordination, as distinguished from a 'crime', is the failure to fulfil some canonical requirement, as that the candidate has not attained the requisite age, or has not satisfied his examinations, or has failed to produce the necessary testimonials.

The English Ordinal was framed in 1550 — it was still 1549 in Old Style — less than a year after the first Prayer Book was published; our own was set forth in 1792, and the first service for which it was used was the consecration of Bishop Claggett of Maryland (see page 23).

The changes made in the Ordination services from 1550 to the present day, with their Preface, have been very few. Until 1662, the 'Veni, Creator Spiritus' in the Ordering of Priests was sung after the Gospel; in that year it was removed to the place which it now has, corresponding to its position in the Consecration of Bishops. And from 1550 to 1662, at the laying-on of hands upon a candidate for the priesthood or upon a bishop-elect, there was no mention of the Order conferred; the form in the one case was 'Receive the Holy Ghost; whose sins thou dost forgive', etc., and in the other, 'Take the

Holy Ghost; and remember that thou stir up', etc. In our Book the only change of any importance from the English was the provision of an alternative form at the laying-on of hands for the priesthood, of the same tenor as that provided for the diaconate. Nothing has been or is put into the hands of the newly ordained, by the rubrics of these services, except the New Testament in the case of deacons and the Bible in the case of priests and bishops; save that from 1550 to 1552 the priest received the chalice or cup with the bread, and the bishop the pastoral staff as well as the Bible.

A comparison of the services with those which had been used in early times and in the mediæval Church shows that there was little or nothing new in the Ordinal of 1550, but that it was marked by a simplicity and directness which were in decided contrast to the offices as they had come to be used before that time. It is evident that Archbishop Cranmer and those who were associated with him, while they affirmed solemnly that it was their intention that the historic Orders should be 'continued and reverently used and esteemed' in the Church of England, wished to render the services more simple, to make their essential act, prayer with the laying-on of hands, in accordance with the New Testament (Acts vi. 6, xiii. 3, xiv. 23), and to free them from accretions which had disturbed the balance of the truths expressed in them, and again — perhaps more than anything else — to vindicate for the ministry of

the Word its rightful place in the work of the priesthood and the episcopate.

The old Roman service was very simple, with little more than the Scriptural requirements, the priests from an early day laying-on hands with the Bishop upon those who were advanced to the priesthood (see 1 Timothy iv. 1), while the Bishop uttered words of prayer. From the Gallican use there came the ceremony of anointing the hands; and also, introduced by analogy from the service for the admission of sub-deacons (their office not being a 'holy order'), the presentation of the vessels of ministry, *porrectio instrumentorum*, which Pope Eugenius IV in 1439 was so far left to himself as to declare the outward and visible sign in the 'sacrament' of Orders; and with the chalice and wafer put into the hands of the priest words were said as to a power conferred of offering sacrifice to God and celebrating masses on behalf of the quick and the dead. Still later, probably from a fear that the primitive laying-on of hands might be neglected, or from the knowledge that it was actually omitted, there was inserted at the very end of the service a provision that the Bishop should lay his hands on the priests, who had already had a sort of ordination in three ways — by prayer (originally with the laying-on of the hands of bishop and priests), by unction, and by the delivery of the vessels — and say 'Receive the Holy Ghost', with the Lord's words as to remitting and retaining sins.

The present Roman Pontifical, at least as used in this country, is in the same confused condition in regard to the ordination of priests. Almost at the beginning of the service, after exhortations and a brief indirect prayer, the Bishop "without saying any prayer whatsoever", lays both hands upon the head of each one. After this all the priests who are present do the same. Next, the Bishop and all the priests raise their right hands, and hold them extended over the candidates while the Bishop says another indirect prayer which does not imply that any gift or office is conferred. The unction of the hands and the presentation of a chalice with wine and water and a paten with a wafer, with the words "Receive power to offer sacrifice to God and to celebrate mass, as well for the living as for the dead", both take place before the Gospel; and after this those who have been called 'candidates' are now called 'priests', 'priests who have been ordained'. They all say the service with the Bishop, after the presentation of offerings, including the Words of Consecration. After the Communion and the ablutions, the 'newly ordained priests' rehearse the Apostles' Creed; and then as they kneel before the Bishop he places both hands on the head of each saying, "Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained." This last ceremony cannot possibly be an ordination; for those on whom hands were laid have already celebrated mass with the Bishop. Evidently

the *traditio instrumentorum* is the central point of the service, even to-day. From the confusion of the service and the great uncertainty as to what really was the act of ordination, Cranmer and the other revisers freed the English Ordinal.

There is no question as to the precise act in it by which the deacons are ordained priests; and while until 1662 there was no mention of the order conferred at the time of laying-on of hands, neither was there such mention in the Roman use. If it be said that in the latter the Bishop did confer power to offer sacrifice and celebrate mass, so also in the English Office did the Bishop in giving the Bible give "authority to preach the Word of God and to minister the holy Sacraments"—a grant which includes all that is in the other and much besides. The mediæval use of 'Receive the Holy Ghost' was retained, as seemly and instructive; but that these words are not necessary is shown by the fact that for centuries they were nowhere used; and the American Church was faithful to primitive custom and quite within her rights when she gave permission to substitute another form of words for them, whatever one may think as to the desirability of employing it.

Thus it may be seen from the purely liturgical standpoint that it would be more reasonable to contend that, in following the teaching of Eugenius IV, the Church of Rome has lost the succession of the priesthood, than that in the years from 1550 to 1662 the Church of England failed to continue it.

The reason for the insertion of the words in 1662, "for the office and work of a Priest [or of a Bishop] in the Church of God", was certainly not that the revisers at that time felt that there was any doubt as to the validity of the orders conferred since the first adoption of the Ordinal. It is much more probable that they thought it necessary, in the face of the Presbyterianism which was prevalent and indeed had had supremacy for a while, to affirm the distinction in order between a priest (or presbyter) and a bishop. On that distinction, indeed, we need to lay stress, and that not only against the advocates of parity, who would exalt all presbyters to the episcopate, but also against the papal claim that bishops are of the same order as priests, only endowed with certain special authority or 'faculties'.

The carefulness of Bishops Seabury and White as they prepared the Ordinal for our Church is seen in the change of a sentence in the form of words in which, at the consecration of a bishop, the congregation is bidden to the Litany. In the English Book it reads, "It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas and sent them forth." Now, in the light of what St. Paul says at the beginning of the Epistle to the Galatians, it is very doubtful whether the transaction described in the thirteenth chapter of the Acts can be called an ordination or designation of Sts. Paul and Barnabas to the apostolate. For this

example, therefore, another was substituted in our Book: "It is written also that the Holy Apostles prayed before they ordained Matthias to be of the number of the Twelve"; though even here there might be some question as to the word 'ordain'.

The 'Veni, Creator Spiritus' is the only one of many metrical hymns of the early and mediæval Church which was brought over into the offices of the English Church.¹ It consists in the original of six four-line stanzas (without the doxology) of what we call long metre; and its composition has been ascribed to St. Ambrose of Milan (died 397), to Pope Gregory the Great (604), to the Emperor Charles the Great (Charlemagne, 814), and to Rhabanus Maurus, Archbishop of Mainz (856). Julian in his 'Dictionary of Hymnology' says that "the hymn is clearly not the work of St. Ambrose nor of Charles the Great, nor is there sufficient evidence to allow us to ascribe it to Gregory or to Rhabanus Maurus"; so that this, "which has taken deeper hold of the Western Church than any other mediæval hymn, the 'Te Deum' alone excepted", must remain anonymous. The first form of the common metre version or paraphrase in sixteen stanzas, including the doxology, was prepared by Cranmer (as it is thought) for the Ordinal of 1550; it has some good phrases, but is diffuse and in places un-

¹ It should not be confounded with the 'Veni, Sancte Spiritus'. (See Dictionary of Hymnology.)

rhythmical and lacks the tone of the original. It was modified into its present form for the revision of 1662, at which time also the brief version in long metre, even more condensed than the Latin itself, was inserted as an alternative. This latter was the work of John Cosin, Bishop of Durham, who took a prominent part in preparing the new edition of the Prayer Book and from whose pen came the Collects written for that Book. Strangely enough, neither version retains the word 'Creator', which is so striking a title of the Holy Spirit; it is found in Hymns 380 and 381 of our Hymnal.

The Litany and the Communion Office are reprinted here, that the Ordinal may be complete; in these the word 'Bishop' is used throughout for 'Priest' or 'Minister'. What is meant by the addition 'and Suffrages' to the title of the Litany, does not appear. In the preceding services the special petition for those to be ordained is called a 'Suffrage', but it would certainly seem that it must be regarded as part of the Litany.

CONSECRATION OF A CHURCH; INSTITUTION OF MINISTERS

The two offices which follow are not in the English Prayer Book. The Form of Consecration of a Church or Chapel was taken in 1799 from one framed by the English Convocation in 1712 (which, however, lacked full authorization); and this in turn was based on an office prepared by Dr. Lancelot

Andrewes, Bishop of Winchester, for the consecration of a Chapel near Southampton in the year 1620. The form of 1712 has now been for a long time customarily used in England. The place of the 'instruments of Donation and Endowment' is commonly taken by a formal request to the Bishop, from the corporation or authorities of the parish, that he will consecrate the building and take it under his spiritual jurisdiction and that of his successors in office, including also a certificate, in the words of Canon 46, "that the building and the ground on which it is erected have been fully paid for, and are free from lien or other incumbrance, and also that such building and ground are secured from the danger of alienation, either in whole or in part, from those who profess and practise the doctrine, discipline, and worship of this Church", except under conditions allowed by the Canon. The reading of the Sentence of Consecration is the formal consecration of the building, and after it the regular service for the day begins.

The Office of Institution, which from its terms can only be used for a rector, was drawn up in 1799 at the request of the Convention of the Diocese of Connecticut by the Rev. Dr. William Smith of Norwalk.¹ It was formally accepted by the Diocesan

¹ This Dr. William Smith, a native of Scotland, once minister of Stepney Parish, Maryland, and later principal of the Episcopal Academy at Cheshire, who died in 1821, must not be confounded with Dr. William Smith, Provost of the University

Convention of Connecticut in 1804, but two years before that time had been adopted by the Convention of the Diocese of New York. In 1804 it was also adopted by the General Convention, which four years later changed its title to the present form, made its use discretionary, and altered the phraseology that it might not seem to be in conflict with the law of the land. It provides three well-worded prayers, to the three Persons of the Trinity, before the Benediction from Hebrews xiii. 20, 21, and an excellent 'cento' of petitions in the prayer at the end. It has also some peculiarities. The Holy Communion is here called 'the Holy Eucharist', a name not applied to it in the Prayer Book, though (as we have seen) very ancient. The word 'Altar' is also used many times; but a careful reading will show that it probably does not mean the Lord's Table, but the space enclosed by chancel-rails, as is the Methodist use of the word to-day. Also the term 'Senior Warden' is used, though Senior and Junior Wardens are unknown to canonical legislation both in this country and in England; the titles seem to have been borrowed from the Masonic order. This office of Institution has really no legal value, either civil or ecclesiastical; but it has an educational and moral

of Pennsylvania and President of the House of Deputies in General Convention when the Prayer Book was revised, who died in 1803. Dr. William Smith of Connecticut was a strong advocate of chanting at a time when chanting was little practised.

value; and for that reason might well be often used.

It does not fall within the scope of this book to treat of the Articles of Religion.

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Pullan (Leighton), *The History of the Book of Common Prayer* (in *Oxford Library of Practical Theology*). Chapter XVIII on the Ordinal is valuable.

Dictionary of Christian Antiquities. The article on Ordination, by Dr. Edwin Hatch, is very full and learned.

See also other dictionaries and encyclopædias.

The Rite of Ordination [of Deacons and Priests] according to the Roman Pontifical, in Latin and English on opposite pages, edited by J. S. M. Lynch, is published by the Cathedral Library Association, New York.

On the recent Roman Controversy, there is nothing better than the former part of Chapter VII and Appendix in Moberly's "*Ministerial Priesthood*."

The numerous works on the validity of Anglican Orders need not be mentioned here.

SOLI DEO GLORIA

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